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Church Union in Canada AFTER THREE YEARS

By
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To My Wife

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FOREWORD

This essay is not a history of Church Union in Canada. It is rather an attempt to show that the movement toward Union was a normal and natural outgrowth of the spirit of neighborhood, conspicuous in the lives of pioneer settlers, and descended to us from them.

My thanks are due to Dr. W. T. Gunn, Dr. George C. Pidgeon, Dr. P. M. Macdonald, and Mr. G. W. Mason, K.C., who have kindly read the manuscript, and especially to Dr. Lorne Pierce, for many helpful suggestions.

R. J. W.

PREFATORY

*"We greet one another cordially as brethren, and we meet in Committees and on platforms, and in various other ways. . . . We have various ways of expressing the unity that remains to us across the divided lines of our Churches. Ah, but there was a time, gone by long, long ago, when all those, who in any place confessed a common Lord, exercised their unity around the same common table, and in the courts which Christ had set up, and not in such Committees and Alliances as we have been compelled to plan because we have fallen from the others. . . . There was a time when, if anything fell out to break that unity, men were grieved and humbled, and Apostles wrote moving letters to the Churches concerned, to entreat them to be visibly one in the institutions and ordinances which Christ gave them to express, and to exercise their unity. . . . There was something they had, in the early Church, when they met around the same common table, and in the same institutions just as naturally as they went to one martyr-death together—there was something then, which we have not now. Therefore we are bound to aim at it—we are bound to seek it as we can."*¹

¹From a speech by Principal Rainey, in *Life of Principal Rainey*. P. Carnegie Simpson. Vol. I, p. 168.

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I.—INTRODUCTION

The task of reclaiming this country from forest to garden, of planting the soil with seed, of rearing homes and villages and cities where once the denizens of the forest had their haunts, of turning the prairie from the undisputed territory of aboriginal tribes into the bread-basket of the world, represents but a hundred and fifty years of British occupation in the making of the Canadian nation. During these years the scattered provinces have been welded into a Dominion. The battles for free institutions, free learning, free churches, responsible and representative government, and the right to determine her own economic and political destiny, have all been won. The soul of a nation has been born and Canada, in the second quarter of the twentieth century, enters upon full partnership in the Empire, a nation among the nations that form the British Commonwealth. The Churches, too, in Canada, have widened their outlook with the country, and with the years. The United Church of Canada is the product of the older Churches' religious experience articulating itself in terms of a common basis of doctrine, and girding itself for the task of meeting the religious needs of a nation.

INDIGENOUS TO THE SOIL

A Church may be said to be indigenous to the soil when its interpretation of Christ, as well as its expression in worship and service, incorporate the worthy characteristics of the people, while fully conserving at the same time the heritage of the Church in all lands and in all ages. Through such a Church, the spirit of Christianity penetrates the various phases of the people's life, seeking to bring to Christ's service the potentialities of both men and women. The indigenous Church actively shares its resources with the common life of the nation;

it is alert to the problems of the time, and as a spiritual force in the community makes its unique contribution to their solution.

In addition to this the Church is kindled with the spirit of missionary enterprise, thrusting out its bravest and best as the heralds of the Cross, even to the uttermost parts of the earth. The indigenous Church, therefore, is at once national and international. In such a Church the Christian religion will not be debased to small provincialism, or narrow parochialism; rather will it aim at making the nation's life rich and strong, strive to replace racial fear by mutual sympathy and mutual responsibility, believing and teaching that love can overcome hate, good will triumph over prejudices, and personal contact obviate misunderstandings. Social agencies will be worked out, whereby the diverse races of the country shall come into possession of the methods and the means necessary to live under the new conditions which obtain for them in a new land.¹

The amazing adequacy of the Gospel of Jesus Christ presents this challenge to The United Church of Canada. The Christian Church of the first centuries captured the defences of the unknown Gentile world. Nothing less than a Christian Canada is a worthy ideal for the Church of the twentieth century. The religion of the indigenous Church cannot be merely the religion of the white man of northern Europe, much less of the middle class of whites; it must in itself be intrinsically valuable. It must be universalized in its heart and centre until it is worthy of world expansion. For such a religion, *things* can never be more valuable than *personalities*, neither can the machinery of life be made the master of men. This religion cannot be treated as a thing, privately vital, but publicly indifferent, nor can it ever be a decorous display of triumphant materialism. Resounding principles are not compatible with sordid practices. Therefore, the Church will seek not only to Christianize the individual, but also, at the same time, to make a

¹For an interesting discussion of the Indigenous Church in Mission Lands, see Vol. III, *Jerusalem Meeting I.M.C.* 1928.

Christian civilization. Bishop Berkeley said, long ago: "Whatever the world thinks, he who hath not much meditated upon God, the human mind and the *summum bonum* may possibly make a thriving earthworm, but will most undoubtedly make a sorry patriot, and a sorry statesman."¹

II.—RETROSPECT

In a new country the task of religious leadership, like that of political unity, is essentially the problem of the pioneer settler. The immigrant enters a new land in the expectation of bettering his own conditions, and providing a larger and worthier outlook for his children. The first settlers are usually willing, when necessary, to endure hardship, if succeeding generations are thereby guaranteed those privileges of education, social culture and economic independence which were denied their fathers. The pioneers of Canada, three generations ago were willing to live courageously, in order that the blessings of free institutions might be enjoyed by their posterity.

The history of the Dominion of Canada illustrates impressively the evolution of four great underlying principles in our national life. In the state there is responsible government. In education our democracy ensures the right of every Canadian child to share in all the privileges of learning. The events which secured these rights to us also guaranteed freedom in matters of belief, and equal civil rights for all the Churches of the country. The fourth principle emerged with the attainment by our great religious bodies of independence from outside control. While preserving the heritage of the parent Churches, and of the Church universal, the great Churches of Canada, without exception, severed the bonds which symbolized foreign management. While autonomous and independent Churches thereafter, and not mere colonial missions, they were never divorced from the great streams of religious life from which they took their rise. Fellow-

¹Berkeley, *Siris*, p. 350.

ship, gratitude and a measure of voluntary co-operation have ever marked the Canadian Churches in their relation to their mother Churches.

Behind these bed-rock principles of Canadian life there lies a story of long-drawn agitation and struggle. Not one of these great foundation-stones was easily laid, and on every one of them there are the red marks of courage and sacrifice. There never was actually an Established Church in Canada, but early in the life of this country all the machinery of government, in both the Canadas and the Maritimes, was set to bring about those distinctions of class privilege in education, in social preferment and in religion, which mark the worst features of the English Feudal System, and the Established Church in the eighteenth and nineteenth centuries. The names of McCulloch in the Maritime Provinces and Egerton Ryerson in Upper Canada are indissolubly linked with the reforms securing religious freedom.

It is not unlikely that the pressure of pioneer life had more to do with these achievements than any other single feature. The life of the early settlers, a hundred years ago, was not greatly dissimilar from life in the newer areas of Canada to-day. There is the same struggle for existence, the early years of unremitting toil, the life of drudgery and of grinding poverty, the same dependence on the soil for a harvest that is not always in proportion to the labor spent on it, the simple pleasures, the intimate and character-producing family life, the constant demand for neighborliness, and the same hunger for the beneficent though unseen God.

The following description given by Dr. John Carroll of pioneer life a century ago, might, with few emendations, be duplicated in a hundred settlements in Canada to-day:

“Moral restraints are feeble among them (the pioneers), conventional restraints are few—the freedom of their simple wilderness life characterizes all their habits, they have their own code of decorum, and sometimes of law itself. They are frank, hospitable, violent in preju-

dice and passion, fond of disputation, of excitement and of hearty, if not reckless amusements."¹

But the pioneer of to-day has a much richer heritage in Canadian institutions, with which to begin, than his predecessor had. This generation can never be too grateful for the political and religious freedom bequeathed to it by the pioneers of the last century.

As in the Church so in the state, the care of the frontiers of the country, and the gradual evolution of responsible government literally drove the separated provinces of Canada toward common recognition and political unity. From 1858, when Alexander T. Galt first advocated the Confederation of all the British North American Provinces, to the birth of the Dominion of Canada, in 1867, the movement in all the Provinces was pushed forward by the situation created by the frontier. The deadlock in the Legislative Assembly, the abrogation of the Reciprocity Treaty by the United States, the intimation from the British Government that Canada, to a large extent, must look to her own defence, were all major factors in bringing about the passing of the British North America Act (1867). The demands for protection, expansion and political solidarity, brought to fulfilment the expanding ideal of a United Dominion of Canada within the British Empire, equal rights, with free institutions and responsible government. The Fathers of Confederation builded better than they knew.

The remarkable success of the unity of the Dominion could not fail to impress those Churches whose people had so largely contributed to its realization. The ideal of a growing spiritual unity received due weight from the Churches, who ever looked beyond the margin of self-interest and safety to those fringes of settlement where Christ must also be preached.

The problem of providing ordinances for the newer settlements pressed heavily on all the Churches of Canada from the earliest days. This pressure, always a chal-

¹*Case and His Contemporaries*. Vol. I, p. 93. By John Carroll, quoted by Carroll from the Biographer of Nathan Bangs.

lenge to the Church's strength and ability, was periodically increased by immigration. The United Empire Loyalist invasion of the last quarter of the eighteenth century, then the early thirties of the nineteenth century, again the sixties and seventies of the same century, and the unprecedented influx of immigrants during the first twelve years of the twentieth century, made demands upon the Churches of Canada far beyond their separate resources to meet. It was the Church's challenge—it was also the Church's despair.

To add to their distress, at the very beginning of their life in Canada, disunion had been imposed upon the colonial Churches from abroad. Loyalty to the mother Churches in Scotland demanded loyalty from Presbyterians in the new world, where the divisive issues at home did not, in any real sense, obtain. The struggle of the Wesleyan Methodist Church in England, and of the Methodist Episcopal Church of the United States, for control of the Canadian Methodist Churches, and the determination of Canadian Methodists to be free from both, is a story extending over sixty years of Canadian religious life. The mutual suspicion of Old Country Independents and United States Congregationalists is also reminiscent of the scandal of division.

With the complete freedom of the colonial Churches from outside control, a better day began to dawn, and with that day came the prophecies of unions and still further unions. First the Presbyterian Churches, after a series of smaller unions, became a National Presbyterian Church in 1875. Nine years later (1884), the Methodist bodies of Canada, following the initial Union of 1874, consolidated into the Methodist Church (Canada).

In some regards the Congregational Churches of Canada, and especially of Upper Canada, were even in advance of the other bodies in seeking a union, which would embrace, if not all the Evangelical bodies of Christians, at least all who were willing to consider union.

There was a time when the denominations, in their relations to one another, were antagonistic and intolerant. Each was hopeful of a time when their particular witness to truth would become universal, and opposed the others as incompetent to proclaim the truth in all its fullness. Intolerance was succeeded by isolation, isolation by appreciation, which in turn gave way to the beginnings of comity, thought by many good churchmen to be the last word in Christian tolerance.¹ In Canada, comity passed to co-operation and co-operation into a greater desire for visible union.

THE BREAKDOWN OF EXCLUSIVENESS

The spirit of exclusiveness of the separated Churches gradually broke down under the insistence of neighborliness, and the exigencies of great needs. Many things contributed. The corner grocery with the post office attached, the community centre of the back concessions, where the neighbors congregated around the stove, perched on counters, soap boxes and biscuit barrels, was a factor in turning the wilderness into a neighborhood. It was the schoolhouse of patriotism and morals, for the churchmen of the early days were zealous patriots and law-abiding citizens. If, in such environment, religion was threatened with absorption by a self-conscious civilization, that civilization itself was saved from absolute collapse and bankruptcy by the qualifying influences of the Christian faith.

The Bible Society, with its general appeal, was another factor in uniting the Christian community. Later the Y.M.C.A., with its nonsectarian appeal on behalf of young men, did much to bring Christian men of all the Churches into knowledgable sympathy and an enthusiasm for united service. Within the colleges and universities students for the ministry of the separated Churches, mingling with one another, and with other students pursuing similar courses of university studies, gained the comradeship which university life supplies.

¹Adapted from a pamphlet on *Church Unity*, by John M. Moore, D.D., Secretary Federal Council of Churches of America.

The common fellowship of these students in aggressive Christian effort on behalf of other students, fostered mutual respect. Their very difficulties made them dissatisfied with denominational barriers.

About the middle of the last century, in both Upper and Lower Canada, non-sectarian organizations were formed to foster the principles and habits of temperance. Their membership was largely recruited from the various Churches, and here again the leaven of common experience and a common objective brought together individuals of various denominations, who learned to work together harmoniously in a common cause. Christian Endeavor conventions likewise united youth in a young people's crusade. The Lord's Day Alliance commanded the allegiance of all lovers of a Christian Sabbath, quite regardless of denomination. The interdenominational and international week of prayer brought Christians together in a ministry of common intercession.

Another factor which led to fraternal exchanges of good will and mutual co-operation was the International Sunday-school Convention. This was supplemented by an infinite number and variety of provincial, county and township associations, where the most earnest of the Sunday-school teachers of various denominations met regularly for instruction and inspiration. Doubtless better methods have followed the efforts of these Sunday-school pioneers, but fine fellowships were developed in those days, which have stood the test of the years, and, among the laity of the country, few things were more effective in bringing about a better understanding among Christian citizens, who were separated only in worship and upon the Sabbath Day. Within the Churches exchange delegations of good will at annual Synods, Conferences and Assemblies became general toward the close of the last century, and rarely did the speakers fail to deplore the wasteful divisions of Protestant Christianity. Not infrequently, a prophetic hope was voiced, that Christians of like mind concerning the great essentials of the faith should be able some day, somehow, to find

themselves in a common Church, with a common experience and with a common task. These things had weight in preparing the minds of the people for leadership in unity. Such non-religious organizations as the Patrons of Industry, and labor unions were working also toward the breaking down of the barriers of isolation and separation.

But above all other co-ordinating movements was the pressure of the Home Mission field, and its appalling need for men and money. The wastefulness of Churches carrying on competitive centres of worship in small places, while settlers in areas a hundred miles square were without Gospel ordinances, offered a shameful spectacle, and yet the Churches were without adequate men to send, or money to support them.

HOME MISSION CO-OPERATION

To the mind of the Church leaders of Canada, at the opening of the twentieth century, Christianity called for a great adventure. In front of them was a Cross to tell them that to play for one's own hand, in esoteric aggrandisement, meant, for Churches, as well as for individuals, nothing short of death and damnation. Into the psychology of those Churches which constitute The United Church there entered a little less of the shareholder and dividend idea, and somewhat more of the investment of self. Thus, proposals of the Home Mission Boards for co-operation were unanimously sanctioned by the chief governing bodies of the Methodist and Presbyterian Churches, in 1899. At first it was little more than a gesture of good will, but the logic of events drove the Churches through all the phases of delimitation of territory, of co-operative congregations affiliated with one, or both, or all churches, and of local union churches and united community churches, which would not wait for the slow and deliberate movements of Union Committees and Church Courts. The co-operative movements between the Churches assumed such proportions that, in 1924, there were in co-operation of one sort or another, more than thirty-one hundred places of worship, out of a total of some nine thousand in the three uniting Churches. In

the serene, generous and ample climate of good will, these Churches learned through a period of twenty years of co-operation, that, in the realm of moral and spiritual life, there is no insoluble problem, no impossible task, no insuperable difficulty.

The new nationalism of the twentieth century was in line with the expanding religious thought of Canada. This fraternal nationalism points to the duty laid upon every nation of getting above mere provincial standards, and rising in every department of life and thought to the height of nationhood. The nation must be microcosmic, a world among worlds. National enterprise, courage and solidarity have been the watchwords of the new movement. "The idea of democracy," says Bishop Westcott, "is not, if we look below the surface, so much a form of government as a confession of human brotherhood. It is the equal recognition of mutual obligations. It is the confession of common duties, common aims, common responsibilities. Each in his proper sphere—workman, capitalist, teacher, preacher—is equally a servant of the state, feeding in his measure the common life by which he lives. That work is not measured, but made possible, by the wages rendered to the doer. If we willingly offer to our country what we have, we shall in turn share in the rich fullness of the life of all."

III.—THE UNION OF THE CHURCHES

Preliminary Considerations:

When the governing bodies of the Methodist, Presbyterian and Congregational Churches of Canada undertook seriously to explore the possibilities of Organic Union, it was a confession that, if desirable and feasible, such a Union was in line with the oft-quoted prayer of our Lord for the unity of believers in Him. It was, in fact, an agreement that, unless there was sufficient spiritual reason for Churches remaining apart, it was their duty to unite.

Approach was made to the Baptist Church with a view to having them also join negotiations. The Baptist

reply was courteous, though negative. After setting forth the distinctive principles of their Church they considered it "necessary to maintain a separate organized existence," and to propagate their views throughout the world. Similar fate met the approach to the Anglican Church, but from a different angle. The very gracious reply of the Bishops of the Church of England referred to the Lambeth Quadrilateral as the required basis of negotiation for any Union. The interpretation put upon this declaration in 1908 has since undergone considerable modification, but at that time it offered no ground of hope even for Conference.

The first meetings of the Union Committees of the various Churches were concerned with general considerations. The representatives of each Church met separately, then jointly, then separately again, to prepare findings for their own bodies. Sub-Committees on Doctrine, Polity, Government and Legislation, met jointly and separately at stated periods extending over five years. The results of these deliberations were canvassed from time to time by the full committees, jointly and separately. At length a *Basis of Union* was agreed upon, and submitted to the Churches in these terms: "This Joint Committee on Church Union, representing the Presbyterian, Methodist and Congregational Churches, in closing their fifth Conference, desire to acknowledge, with humble gratitude, the goodness of God manifested in all their meetings.

"In the brotherly spirit of their deliberations, in the harmony of their decisions, in the solution of many difficulties presented to them, they recognize the guidance of the Divine Spirit, and they submit the results of their conference to the Churches represented by them.

"They believe that the conclusions to which they have been led in regard to the important interest considered by them show that the organic union of the negotiating Churches is practicable. They assume that ample opportunity will be given, not only to the courts, but also to the general membership of the various Churches, to consider the results of their conferences, and they expect

that the more fully these are considered the more generally will they be improved.

“The Joint Committee would have been glad to welcome to their conference representatives of other communions, and, although this widening of the conference has not yet been found practicable, they hope that, in the event of a union of the negotiating Churches, a still more comprehensive union may in the future be realized.

“The Joint Committee regard their work as now substantially completed. They commit it to the Great Head of the Church for His blessing, and to those portions of His Church which they represent with confident hope of their approval.

“‘Let Thy work appear unto Thy servants and Thy glory unto their children. Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.’”¹

With minor changes this statement of faith ultimately became the *Basis of Union* of The United Church.

THE BASIS OF UNION

A cursory glance at this document will reveal the fact that The United Church of Canada links itself definitely and specifically with the Churches of Christ in every age. It acknowledges the great creeds of Christendom, and is essentially a New Testament, Evangelical, Trinitarian Church. The makers of this creed would draw a distinction between the essentials of a working creed, and the complete formulation with the attendant philosophical deductions, which constitutes a fuller statement of a Church's faith. The statement of doctrine strikes no uncertain sound on the faith commonly held among the three negotiating bodies, and will be found as a true successor to the decisions, on all essential points, which were deemed of importance by the Christian Church at the Council of Nicaea (A.D. 325). It is the product of

¹*Basis of Union*—Historical Statement, p. 22. Edition 1924.

the common religious experience of the three Churches which now form The United Church.

In polity and government the Methodist and Presbyterian Churches in Canada had closely approximated one another throughout the years. Most of the independence upon which the Congregational Churches had insisted, and the principles which had called them into being, had been incorporated already in the practice of other Churches. While, in theory, the independence of the local church bulked large, in actual practice, the care of these churches one for another over a large and widely scattered area, made adhesion to associations and central advisory committees, with a large measure of authority, not only desirable, but, in Canada, necessary, if the Congregational Churches were to fulfil their task.

The polity of The United Church of Canada is Presbyterian; one supreme court, the General Council; eleven territorial Conferences, each comprising approximately three to four hundred ministers, and an equal number of representative laymen, elected from the Sessions and Official Boards of the local congregations, and exercising authority over the ministry in the matter of admission and discipline; below this there is the Presbytery, whose functions are to maintain oversight of the pastoral charges, form new pastoral charges or local churches, superintend the education of students looking forward to the ministry, license candidates to preach, induct and have oversight of ministers within its bounds. In the local congregation, the spiritual affairs are looked after by a Session (of which the minister is moderator), elected by and from the membership and ordained or set apart to office. The temporal affairs of the congregation are cared for by a Board of Stewards (Managers), and these joint Boards together with representatives of Sunday School, Young People's and Women's organizations, constitute the Official Board of the local charge.

The government of the Church is thus representative and democratic. It carries the ancient idea that the Church of Christ is not an inchoate mass, but an organized and disciplined body. The people, organized and articu-

lating themselves through their own chosen representatives, and ministered to by a regularly ordained clergy, are the Church. The Church is thus a brotherhood, a society, a fellowship, where all things are to be done "decently and in order."

A FORWARD STEP

The basis had been prepared and sent down to the three negotiating Churches in 1910. In the Congregational Churches the documents were sent directly to the Churches for consideration. The returns showed an overwhelming vote in favor of Organic Union and the Congregational Union of Canada resolved, "that this Union considers the action it has already taken as sufficient," and at a subsequent meeting further resolved to await the action of the other Churches, "holding itself in readiness to take all necessary constitutional and legal steps when these should be called for."¹

The Methodist Church at its General Conference, 1910, sent the documents to the District Meetings and Annual Conferences and subsequently to the membership of the Church "for consideration, adoption or rejection." The vote among both officials and members was more than six to one in favor of Church Union.²

In the Presbyterian Church in Canada two votes of the elders, officials and members were taken in 1910. Of the recorded votes in answer to the question, "Are you in favor of organic Union with the Methodist and Congregational Churches," the returns of the eldership and membership showed the Church as favoring Union by about five to two. The second vote was on the question, "Do you approve of the proposed Basis of Union," and the favorable vote was relatively slightly smaller.

Some amendments had been made to the proposed Basis of Union, and in 1915 the General Assembly sent the matter again to sessions and congregations in terms of the question: "Are you in favor of Union with the Methodist and Congregational Churches of Canada

¹*Basis of Union.* Edition 1924, pp. 24, 25, 26.

²*Basis of Union.* Edition 1924, p. 24.

on the Basis approved by the General Assembly of 1915." The returns showed that fifty-three Presbyteries were favorable, thirteen unfavorable, three ties, two were irrelevant, one was rejected and four made no return. The elders were slightly less than two to one in favor of Union, and among members the vote for Union slightly more than three to two of the votes cast. It was obvious, therefore, that as far as the negotiating Churches had expressed their minds, all were decidedly in favor of a Union of the Churches.

Co-operation in Home Mission, Sunday School, Evangelistic and Social Service work was carried forward with unusual success. There was a substantial prudential reason. The pioneer settlements were calling loudly for help. The separate denominations were not raising sufficient money to extend the work in the newer settlements. Great areas in Western Canada were without church ordinances of any kind. Budgets showed a distinct falling off. Co-operating charges, forming local union churches, were impatient of delay. In 1916 already a number of churches had broken off from denominational control, and had formed a General Council of Union Churches. By 1924 their Annual Council had grown to almost a hundred, wholly in the Prairie Provinces. Their numbers would have been greatly augmented, if Union had been further delayed. The pressure during the Great War (1914-1918), increased the difficulties of Home Mission administration, both as to men and money.

In 1916 the General Assembly of the Presbyterian Church in Canada decided overwhelmingly (the vote was 412-90), to go forward to the consummation of Union, and announced its decision to the other Churches. In 1917 the matter was again halted for four years, and explicit instructions issued, by a unanimous Assembly, to push the policy of co-operation not only in the Home Mission areas but also in Sunday-school work, Publications, Evangelism and Social Service, and in Theological Education. In 1921 the matter was again issued by the General Assembly in a decision to consummate Union "as expeditiously as possible."

OPPOSITION TO UNION

This halting of the movement, from time to time, was due to opposition from a section of the Presbyterian Church. Until 1912 this opposition had been, for the most part, academic; from 1912 to 1916 it had been carried on by a very small body of men, chiefly by means of literature. After 1916 it became an organized opposition which, by 1922, had become an association fully officered, organized and heavily financed, and with a fairly complete organization in every province of the Dominion. A women's association was formed. Literature adverse to Union and filled with gloomy and unwarranted forebodings, was freely circulated. The courts of the Church were defied, almost every tenet of Presbyterian Church government was thrown to the winds, while the greatness, glory, persistence and final victory of the Presbyterian Church were loudly proclaimed. The Church was warned that under no conceivable circumstances would this section of the Presbyterian Church enter this or any other kind of Union. Union in general was declared to be undesirable, while this Union, in particular, was abhorrent. Division within the Church was said to be not only a God-given right, but in itself a beneficent thing.

It was a counsel of fear, but it drew many adherents. The faces of these leaders were turned to the past; the desperate needs of a new Canada were ignored or flouted. The religious future of the country was beclouded, while a *laissez faire* policy remained unchecked in their ranks, or was openly espoused as the ideal for the Presbyterian Church in Canada. The more moderate held that the Presbyterian Church was the finest instrument that God had yet made for bringing in the Kingdom of God, and any sacrifice, not so much of principle as of prestige and convenience, was too great a price to pay for division and a doubtful gain. Men who had often spoken hitherto of the Church's unhappy divisions, were now, by voice and pen, apologetic for denominational solidarity and competition as God's way of keeping Christianity alive.

It was at this point that a representative voluntary body of ministers and laymen, from all parts of the Presbyterian Church in Canada, made a momentous decision. Was it to be forward or backward for the Church? Union or the old competitive and disintegrating denominationalism?

There is a fairy story of three princes attempting to cross a wild untrodden land and win a prize. The eldest saw a high wall and turned back, saying it cannot be done. The second came to the barrier, and heard a voice telling him if he dashed himself against the wall he would reach the other side. Not daring to risk his bones he decided the price was too high. The youngest charged the barrier, which opened at the touch of his spear and let him through, though not unscathed, to win the prize.

It is an illustration of what actually happened in Canada.

The issue was fairly faced by this voluntary group of men. It meant division. It meant that, while the Methodist and Congregational Churches would enter the Union with practically their whole strength, the Presbyterian Church in entering must leave behind a considerable body of dissent. But the needs of a Christian Canada were paramount; the spiritual unity of these Christian bodies demanded something tangible. The Churches had waited long and prayed earnestly for the coming of a day when Christian forces would be united for the Kingdom of God, and the vast waste places of the Dominion were waiting impotently for a United Church, spiritually and financially strong enough to claim the frontiers of the country. The Voluntary Presbyterian Church Union Committee organized to prepare the Church for union, and the General Assembly of 1923, instructed its own Church Union Committee "to take such further steps in preparation for the consummation of Union as will secure the fullest measure of spiritual benefit for an event so momentous in the religious history of this Dominion."¹

¹*Minutes of General Assembly.* 1923, p. 28.

PRESBYTERIAN DIVISION

The division within the Presbyterian Church was sharp, though unavoidable, without surrendering the principle of Union. The arguments used against Union were many, and sometimes not quite worthy. Temperamental incompatibility, and a score of similar arguments were advanced. But chief of all reasons was a sincere love for the Presbyterian Church as such. Among a number of the opponents of Union there was a conviction that the Presbyterian Church had and could produce no machinery to unite with any other Church on earth if such union caused a change, by one jot or tittle, of the *ipsissima verba* of the *Westminster Confession of Faith*. Indeed, a writ was issued, signed by many Anti-Union leaders, which sought to prevent the Union on these very grounds. The arguments advanced were not of equal value, and were not held by all who opposed Union, but they were all made to do duty in turn.

In vain did the Unionists point out that the Presbyterian Church in Canada had a right to alter her creed, that she could do so quite constitutionally, that in point of fact she had more than once made alterations in her standards. It was held that the *Basis of Union* of The United Church had been regularly submitted to the courts of the Church and duly passed upon, and that in doctrine the *Basis of Union* was not at variance with the essentials of the faith of the Presbyterian Church in Canada.

The barriers of the Church's patience, maintained by long deferred hope of unanimous action, had been broken. The Presbyterian Church Union Movement Committee had counted the cost, and were convinced that a movement must move or disappear. Union was necessary, because separation had failed. In this the Committee on Church Union and the General Assembly agreed. Henceforth it was the deliberate aim of the negotiating Churches to found a Canadian Church, which, from the first, would be recognized as undertaking a provision of religious ordinances and pastoral care, co-extensive with the country, and adapted to the territorial distribution

of the population. The call of the unchurched areas of the frontier, and of the Mesopotamia of the slums, could never again be heard with indifference.

When Churches become narrowly ecclesiastical and offensively dogmatic, religion withers and decays. The Churches of this new country dared not become serene in the illusion that all was well. They were agreed on the fundamentals of the faith. Doubtless there would be room in the new Church for many and widely differing opinions. But they were confident that such varying opinions would not mean antagonism, factionalism, sectarianism or schism. The negotiating Churches, in their vision of Union, would be neither too old nor too class-bound, to attempt, at least, to understand the religious needs of the nation.

THE METHODIST CONTRIBUTION

The fine spirit displayed by the other negotiating Churches, especially the Methodist Church, is beyond all praise. Much of the criticism of Church Union in Canada was directed against the Methodist Church. It was often wholly untrue, and as unjust as it was ungenerous. Always the apostle of experiment, revision and adaptation, the Methodist Church, true to the tradition of the first Societies, was singularly fitted to exhibit in the Canadian Union "its elasticity and its genius for endless adaptation." "Methodism believes that the form which a particular time and place evolves, as the best fitted to serve the purpose of the kingdom, is the only necessary one."¹

Having set forward to this task of Union, the Methodist Church, with a broad charity and altogether admirable patience, maintained its ranks unbroken throughout all the negotiations, and entered The United Church without the loss of a single congregation. In closing a memorable pastoral letter to the congregations of the Methodist Church (1924), their great Superintendent was able to use these words: "Having resolved to unite,

¹*Primitive Methodism and the New Catholicism.* Lorne Pierce. p. 13ff.

the three Churches concerned have struck their tents, and are marching onward hoping that, through further unions, at length the unity of the Church of Christ in the world will be recovered.

“Under divine leadership, as we believe, we of the Methodist persuasion have put the Kingdom of God above Methodism, believing that this great consummation is more important than the continuance of any denomination, although we cherish the highest admiration for the history of our Church, and the strongest affection for its holy institutions and ministries. Denominationalism becomes a secondary issue when the disciples of Christ centre their thought and prayer upon the Kingdom which is above all and should be in us all.

“We believe that the spirit of unity which promoted and has sustained this movement through so many years of waiting cannot be accounted for except as a divine creation. Therefore, we have formed a spiritual comradeship of men, women and children inspired to seek the accomplishment of the larger purposes of God under the guidance of His Holy Spirit. It is glorious to think that for the first time in the world three historic Christian denominations have come together, accepting the fulfilment of the unifying ideal of Jesus as a bond of union, and its propagation as a very definite task. They will go forward believing that there is abundant ground for faith that God, who in Christ Jesus, came into the world to reconcile it unto Himself, and hath given unto His followers the ministry of reconciliation, will yet reconcile His disciples one to another, so that there will be ‘but one Body, and one Spirit, even as they are called in one hope of their calling: one Lord, one faith and one baptism.’

“Dear Brethren and Sisters, permit me to say that I thank God at every remembrance of you, that, in the long years of hope deferred, scarcely a note of impatience, pride or self-interest has marred the purity of your steadfast devotion to the fulfilment of a dream, which has haunted the spirit of the seers in all the Christian centuries. For this degree of Christian culture we shall

continue to offer hearty and humble thanksgiving to Almighty God on your behalf.”¹

THE CONGREGATIONALISTS

The Congregational Churches of Canada consistently followed a policy looking toward Union from the very inception of the movement. Though not a large Church it nevertheless gave interdenominational leadership far beyond its relative strength. The sainted Hugh Pedley, one of its outstanding leaders, probably, as well as any, summed up the Congregational attitude to Union in his memorable declaration that they were not laboring to build a greater edifice for the admiration of men, but a more spacious tabernacle for the indwelling of Almighty God. That it was already a United Church is indicated by the Union of the Congregational Churches of Canada with the United Brethren in Christ in 1907.

Congregational Churches are individually complete in themselves, but for mutual encouragement, advice and counsel they form themselves into various unions, and had already, in 1907, but one Congregational Union of Canada. This Congregational Union of Canada received a mandate from the individual Congregational Churches of Canada, to effect a Union with the Methodist and Presbyterian Churches. In the name of the Congregational Churches of Canada, with some half-dozen exceptions, it was empowered to sign the articles of Union, which made almost all the Congregational Churches of this country a part of The United Church of Canada.

LEGISLATION

It had been the policy of Canadian Churches, in proceeding towards Union, to secure necessary legislation which would care for the merging of property interests before the Union actually took place. Accordingly legislation was sought, which would incorporate The United Church of Canada, and which would declare in terms of

¹*Church Union*—A New Year's Message from the General Superintendent, S. D. Chown, D.D., LL.D., January 1st, 1924.

the Preamble that the three uniting Churches, believing the promotion of Christian unity to be in accordance with the Divine Will, had recognized the obligation to seek and promote union with other Churches adhering to the same fundamental principles of the Christian faith, and that, having the right to unite with one another without loss of their identity, they had adopted a *Basis of Union*.

The legislation passed by the Federal Parliament declared this Union to be valid, and that the Churches so uniting would be constituted a body corporate and politic under the name of "The United Church of Canada." The congregations of the three negotiating Churches (other than those congregations which non-concurred), were declared to be congregations of The United Church of Canada. The legislation affirms that the Union had been formed by the Churches of their own free and independent action through their governing bodies, and in accordance with their respective constitutions; that the Act had been passed at the request of the said Churches in order to incorporate The United Church, and to make necessary provision with respect to the property; finally that the Act in no sense could be deemed to limit the independent and exclusive right and power of The United Church to legislate in all matters concerning its doctrine, worship, discipline and government, including the right and power from time to time to frame, adopt, alter, change, add to or modify its laws, subordinate standards and formulas and to determine and declare such laws, standards and formulas, subject to the conditions and safeguards contained in the *Basis of Union*, which had been prepared and adopted by these Churches. It further declared the right of The United Church to unite with any other Church or religious denomination without loss of its identity, so long as it may find such Union to be consistent with the doctrines and religious standards set forth in the *Basis of Union* of The United Church.

A clause was inserted, in the dying hours of Parliament by the Senate of Canada, that any congregation which decided to take a vote with a view to remaining out of Union, should not only vote by ballot, but that the

voting must be extended over a period of at least two weeks. This clause was not only permissive, but as it turned out, became a strong invitation to dissent, as the whole Church did not vote at the same time. The agitation, incident to this action, within the congregations of the Presbyterian Church in Canada, led to serious disruption. As a result, the activity of the Presbyterian Church Association was in a large measure responsible for the majority of the 784 Presbyterian non-concurring congregations, which, out of a total of 4,512 congregations within the Presbyterian Church in Canada, remained out of The United Church.

The general plan of the legislation was very fair, giving the right to non-concurrents to keep their own local property on a majority vote of the congregation, and also to participate in their full share of the general property of the Church as decided by a Commission. The latter provision was the most generous ever provided in Canada in any legislation involving the property of uniting Churches. In 1875, when the Presbyterian Church in Canada was formed, legislation, previously secured, provided for non-concurrents taking their local church property with them, but made no provision for any share of the general property of the Presbyterian Churches entering the Union. When the Methodist Churches secured legislation prior to their Union in 1884, no provision was made for non-concurrents whatever; not even for a non-concurring congregation to take with it its local church property, if it decided to remain out of Union.

At the suggestion of the Unionists provision was made that congregations should be allowed to vote out of The United Church during a period of six months *before* the Consummation of Union, to take away the last suggestion of "coercing anti-unionists into a Church against their will."¹

On the further suggestion of Unionists the very first draft of the legislation provided for a Dominion Commis-

¹Adapted from an article in the *United Church Record*. By Rev. W. T. Gunn, D.D., May, 1926.

sion of nine—three representing The United Church, three representing the congregations of the non-concurrents and three others to be chosen by the six, or, in the event of disagreement, by the Chief Justice of the Dominion of Canada, and all to be agreed to and appointed by him. No Commission could be fairer, and as a matter of fact the Dominion Commission's findings were generally agreed to by all parties concerned, the Chairman, the Hon. Mr. Justice Duff, of the Supreme Court of Canada, being especially thanked for his fairness and good offices.

By the award of the Dominion Commission the Trustees for the non-concurring congregations received 22.04 per cent. of the total assets of the Pensions Funds of the Presbyterian Church in Canada; two colleges, representing almost fifty per cent. of the college assets; about 23.3 per cent. of the Home Mission properties and assets, and about 25 per cent. of the Foreign Mission properties. That is to say: out of assets totalling approximately ten and a half million dollars the non-concurrents received upwards of 3,250,000, or about thirty-one per cent. of the whole. This corresponds generally with the proportion of the membership of the Presbyterian Church in Canada which did not see fit to enter the United Church.

While this defection made the Union of the Churches in Canada less complete and effective than was desired, none the less the consummation of Union on June 10, 1925, was an act, both in temper and outlook, the most significant which has taken place in the Christian Church since the time of the Reformation.

The visible unity of the body of Christ is a high and worthy ideal. The hope of a Canadian Church, articulating the common faith of our fathers, bringing to the people of the land an ever richer experience as the spirit of Christ gives us to see it, carrying its share of the world burden, and pledged to the establishment of a Christian Church in the centre of every needy community in Canada, constitutes a vision and a task worthy of the best effort and the supreme consecration of every member of The United Church.

IV.—THE GREAT CONSUMMATION

Not within the memory of any one present at the Inaugural Service of The United Church of Canada, had such a thing taken place before. Its uniqueness, its splendid daring, its triumphant certainty, its reaffirmation of unfaltering loyalty to a great ideal, have been unparalleled since the Reformation. Other Church Unions may have been larger, there have been none, in the history of the Christian Church, through which there ran a more conscious thrill of the Presence and benediction of Almighty God.

The tenth of June broke with all the glory of a summer day—clear sky, clear air, clear sunshine. Just as at Nicaea, the General Council met in an arena. Two texts alone relieved the barrenness of the grey walls: "He shall have dominion from sea to sea." "That they all may be one." Yet without the usual accessories of worship—without the vaulted ceilings, stained windows, gorgeous aisles and nave, or massive organ of a cathedral, but with bleakness surpassing that of a Puritan Meeting House, there was present, to a marked and unusual degree, reverence, dignity and a spirit of worship in an atmosphere charged with hope and faith and joy.

The ceremonial aspects were sublime, even the simple processional, in silence, of the uniting groups surpassed the pageant of courts. The endless rows of faces, melting into the shadows, and the overwhelming consciousness of the presence of Christ, will never leave those who were there.

Not Nicaea, but Pentecost, was the only precedent for that great gathering of Christian souls. Here was a new thing upon the earth. For the first time since Pentecost great Churches, of differing historical source, of alien traditions, of varying names, had agreed to magnify their common loyalty to the Living God, to accentuate the things that unite, to sink their distinctive differences, to adjust their opposing creeds, to lay aside denominational names, hoary with age, in order that "they all might be one—that the world might believe."

The scene at the opening services was moving beyond the power of pen to describe. When the delegates entered the arena singing the processional hymn, "The Church's One Foundation is Jesus Christ her Lord," when nearly ten thousand souls united in the highest act of Christian worship, the celebration of the Holy Communion—not for Methodists, or Presbyterians, or Congregationalists, as such, but for all—without ecclesiastical distinction or merit; when the *Te Deum* broke forth, "We Praise Thee, O God, We Acknowledge Thee to be the Lord," strong men were moved to tears, and with Pentecostal power men realized the Church of God, with one accord, in one place and with one purpose—"that the world might believe."

Other men labored—The United Church this day entered into their labors. It was as if the vast assemblage were attended by a great cloud of witnesses, "who in the calm eternities must have realized long since how trivial is so much that has divided, how sovereign so much that unites."

V.—THE TASK OF THE UNITED CHURCH

(A) THE HOME MISSION PROBLEM—ANGLO-SAXON

It is not surprising that a union of the Churches should first show itself in a new release of spiritual power, and in a very great anxiety for the unchurched areas of this new land. With commendable enterprise The United Church set itself to this task. Since the consummation of Union three hundred and seventy-five Home Mission fields have been taken off the list of aid-receiving charges, having reached the status of self-support. In the same period a total of two hundred and eighty-five new fields have been added to the list. That is to say that two hundred and eighty-five new fields, with an average of between three and four preaching places in each, previously neglected by competing churches, are now receiving the ordinances of religion. The United Church of Canada has, therefore, occupied new home mission territory since the consummation of Union at upwards of eight hundred points in

Canada. The most of these are, naturally, English-speaking communities.

In the newer parts of Canada the Home Mission Board is at this moment responsible for work in 1,571 charges and mission fields, distributed as follows: in Saskatchewan with 277 fields; Alberta with 235; the Maritime Provinces with 200; Newfoundland with 71; Ontario and Quebec with 475; Manitoba with 156; and British Columbia with 158. The number of congregations supplied with ordinances through Home Mission agencies has now reached a total of 4,368. While The United Church is still far behind the actual religious needs of the country as a whole, it is at least facing in all seriousness the problem of the unchurched areas. Work among Anglo-Saxons is carried on in one thousand three hundred and eleven mission fields, among New Canadians in one hundred fields, among the French in twenty-five fields. There are six port chaplains employed, and including the work done by the Woman's Missionary Society, there are twenty-six hospitals maintained by The United Church of Canada, in the newer and backward areas of the country.

Five hundred and sixty congregations have been amalgamated into just half that number to make strong, self-supporting charges, and overlapping has been almost wholly eliminated. It is safe to say that within the next two or three years, the competition once existing among the Churches, which now form The United Church of Canada, will have been obliterated.

The Home Mission work of The United Church has been greatly strengthened each year by the employment of student missionaries in new and pioneer fields. In Home Mission work three hundred and fifty-six have been employed this year. Their work is exacting. The scattered areas which they cover are needy, and often wholly neglected. They are the circuit riders of this new day, and their contribution to Canadian Church life is very great. They go into unorganized areas, search out the lonely and neglected settlers, and gather them into settlers' shacks, school-houses, or wherever a meeting can be arranged. They combine the strength and zeal of youth

with the passion of the missionary. These college students employ their summer vacation in this frontier Christian work. For them, rest is to be found in adventure. Their minds demand the majesty and mystery of the hills and plains, not less than the human elements which meet them at every turn of the road. They are to be admired for their very daring.

(B) THE NEW CANADIAN

The New Canadian presents a challenge to all the Churches of Canada. Up to the present the challenge has been difficult of acceptance. For one thing, there are sixty-eight languages now spoken in Canada. The policy of the Canadian Government at the beginning of this century made possible the settlement of new peoples in solid blocks. These new settlers brought with them their languages and customs. While many German, Finnish, Scandinavian and other North-Western European settlers came to Canada and brought with them the culture, cleanliness and religion of their home lands, the larger numbers came from Eastern, Central and Southern Europe. Not all of these have reached Canadian standards in living. These peasants had an innate love for the soil. Often they accepted the less attractive portions of the country, and through sheer hard work have turned many areas into veritable gardens. They have a great capacity for toil, and are thrifty in a sense rarely known in Canadian life. Illiterate, and, in most cases, with an abysmal ignorance of our Canadian traditions, our language, and our national hopes, they present a formidable task. In some foreign areas, even after the lapse of years, investigators find no nurse, doctor, Protestant church, or telephone, and none of the co-operative agencies which have helped to bind the farmers of the prairie in an offensive and defensive economic alliance. Among some of these peoples, women were formerly looked upon almost as chattels, and the sanctity of womanhood, which has been one of the distinctive characteristics of Canadian life at its best for centuries, was almost wholly absent.

The presence in a new country of such a large body of unassimilated people, with low standards of sanitation and literacy, and, in some regards, an almost pagan conscience, constitutes for the Churches not only a difficult problem, but also a unique opportunity. These immigrants are New Canadians. The adults among them are not likely to change their customs, habits, or language, but the young are eager to change all these things. They bring with them a capacity for toil, a passion for land, and yet more land, an intense hatred of war, and, among the best of them, a contribution to art, music and literature. What will the Church do with them?

It will not do to leave them alone or the destiny of Canada will be threatened by a flamboyant paganism. It will not do to patronize them. It will be best for them to make their own contribution to Canada without any interference which would stifle initiative. They cannot be made into Anglo-Saxons, but they can, through contact with the Canadian people, be made into good Canadians, and Anglo-Saxon ideals and institutions can be interpreted to them and enriched by them. Canada must build upon an understanding and sympathetic trust of these people. It requires at least a generation before they can become, in any real sense, informed Canadian citizens, and yet, through them the new national character of Canada will be ultimately enriched by quotas of experience and social inheritance from vastly different sources.

NEW CANADIAN CONTRIBUTION

The exchange of offerings which many nations will contribute, the new social order which will undoubtedly emerge, even in spite of a definite curriculum looking to that end, are forces making for national solidarity. The Canada of the future will be a better Canada if there is the fullest exchange of the cultural qualities in art, music, literature and those indefinable ingredients which go to make the soul of a nation.

The Central European immigrant has not been always treated fairly in Canada. Sometimes he has been

robbed by the land shark, by predatory grain dealers and implement agents, by the unscrupulous politician who has made a tool of him, sometimes also by the merchant, even by the doctor and the lawyer, and this exploitation has aroused in him a feeling of suspicion, distrust and even vindictiveness.

In the first ten years of this century nearly half a million of these new immigrants came to Canada. In the next ten years over four hundred thousand, and the present immigration into the Dominion of Canada of the non-English-speaking, is greater than that of Anglo-Saxon newcomers.

What contribution has the Church to make to this vast influx of New Canadians? Until within the last year or two comparatively little. It does not seem quite fair, for example, that in Saskatchewan, where the population is about equally divided between English-speaking and foreign born, that, for the English-speaking there are four hundred ministers of The United Church, and only sixteen for the New Canadian. It does not seem like an adequate provision that, with almost two million non-Anglo-Saxons (other than French), in the Dominion, The United Church is so heavily encumbered by her Anglo-Saxon Home Mission work that she can spare less than twenty per cent. of her Home Mission appropriations for a work so important from the point of view of the future of Canada. Obviously these New Canadians have not received the attention that in justice they ought to have received. The United Church of Canada will not have done its best until it has given to all of them the Gospel, and so fulfilled the real work of a noble and enduring Church.

Worthy ideals of Canadian national life, commercial integrity, social welfare, mutual confidence, all have one great root, the Gospel of the Lord Jesus. The real strength of the Church is evidenced in the constant spiritual pressure it brings to bear upon the community. Her power is in religious influences, radiating through the channels of the Christian community's activity to serve the vacant and neglected spaces. Self-investment in the

people's higher life is the distinctive principle of Christianity. The task of ministering to the foreign born is extremely difficult, for it requires not only the training of special workers, but also a large number of ministers with a peculiar aptitude for foreign languages, and a knowledge of at least half a dozen of those spoken in Northern and Central Europe.

Considerable contribution to a solution of the problem has been made in the larger centres, through the maintenance of "All Nations' Churches." These churches become social and religious centres in which, through a varied programme, the newcomer relates himself both to the Church and to the country. Hospitals in isolated areas, as well as medical and dental clinics in the larger centres, have been of untold value both to the health and morals of the newcomer. The publication of newspapers, in many different languages, has helped to link the New Canadian with his past, and, on the other hand, with his outlook in a new country. Agricultural Societies, Home Makers' Clubs, the maintenance of School Homes, and the encouragement given the New Canadian to go forward to secondary school and university education, are all bearing good fruit. That these people are not slow to take advantage of such opportunities is evident from the fact that, in the Provincial University of Alberta, the largest single racial student group is Russian. The Governor-General's Gold Medal for the highest standing in a second-class teachers' examination of the Province of Saskatchewan was won by a Russian girl. In the University of Saskatchewan very creditable oil paintings by Doukhobor artists hang on the walls. One of the outstanding boy leaders in Canada is of non-Anglo-Saxon parentage, and, before the city Rotary Club, chose as his subject, "The Contribution Which the Church is Making to the New Canadians." In the Federal Parliament the Ukrainians have already one member; in the Manitoba Legislature there have been at least three Icelandic members.

Among authors might be mentioned, Laura Goodman Salverson, author of *Viking Heart*, and *Lord of the Silver Dragon*, who is of Scandinavian extraction. Frederick

Philip Grove, a Norwegian, for twenty-five years school teacher in Manitoba, is one of our finest artists in prose. Two volumes of fine essays and three novels are from his pen. A Norwegian school teacher in Manitoba, Martha Ostenso, was awarded a \$12,000 prize in New York for her novel *Wild Geese*. In the University of Saskatchewan no less than seventeen Continental European races were enrolled in a single year. A newspaper reports that, in the Boys' Parliament of Saskatchewan, a sixteen-year-old boy of Doukhobor parentage, by his concern for the deeper things which undergirdle boys' work, presented a living proof of the possibilities of religious work among the younger generation of New Canadians. Another Doukhobor boy, who passed through a prairie High School, studied law so enthusiastically that he won the Provincial Gold Medal. At least one Rhodes Scholar is of Jewish, and another, now a member of the Federal Parliament, is of Icelandic extraction. Instances might be multiplied.

INTERNATIONAL FRIENDSHIP

Experiments in international friendship have been fostered in some university centres by the immigration department of the Woman's Missionary Society. The women argued in this fashion. If the Trades Unions and International Brotherhoods can assimilate the ends of the earth for mutual benefit and protection, why cannot the Christian Churches enlist, not only the general public, in international friendship, but especially university people in college centres, in a real fellowship of international good will. The gains to all countries would be considerable, and at this time, when Canada is receiving more than half her immigration from without the Empire, the advantage to her would be enormous.¹

At one of these gatherings seventy persons were present, representing sixty universities in fifteen different countries and seven of the nine Provinces of Canada.

¹Some Canadian Universities have Societies for International Friendship and Foreign Relations, studying and promoting good will and understanding among the nations.

Some of the countries represented were, Japan, China, India, Egypt, Syria, Armenia, Roumania, Czecho-Slovakia, Poland, Germany, Sweden, Austria, Switzerland, Brazil and the United States, with a good sprinkling of English, Scottish and Irish, who had recently come to make their homes in Canada. All were required to state, first in their native tongue and then in English, their names and the countries from which they had come. One Scottish lady was invited to sing. A volunteer pianist was called for—a Swiss lady played her accompaniment. Men were there, graduates of European Universities, who were proficient in seven, and fairly proficient in twelve languages, embarrassed only in English, and one may predict only for a relatively short time.

In one of the All Peoples' Missions it would be quite easy to find on Sunday a Scandinavian, Bulgarian, Ukrainian, Hungarian and Finnish service, with a Sunday School in each language, and a concluding service each Sunday evening, for all nations, in English. In a generation all will understand the service in English better than in their native tongue. In these "All Nations' Churches" there are any number of clubs and societies taking up studies in English, Canadian Government—Civic, Provincial and Federal—gynasium classes, social entertainments, folk dances, sewing classes, choral societies, kindergarten work, athletic leagues, dramatics and what not. A Superintendent reports that twenty-five Sunday-school teachers of non-Anglo-Saxon parentage were trained in a single mission, and another that eight Ukrainians, who had grown up under this influence, had definitely pledged themselves to missionary endeavor among their own people as ministers, doctors or teachers.

Behind all statistics are the spiritual forces released by this movement toward Union, and these are doing the work of God in ways which no records can ever tabulate. When the idea of a neighborhood becomes firmly implanted in a Christian community, the foreigners have been given neighborly treatment, and they have never failed to respond. When they have been treated like out-

casts they have quite naturally returned only suspicion and distrust.

The United Church seeks to build her work for the foreign-born upon understanding, sympathy, and mutual trust, and she believes that time, in the making of a nation, is a cardinal factor for solidarity and unity.

VI.—THE SOCIAL ORDER

It is not without significance that The United Church of Canada is welcomed as a member of Pan-Presbyterianism, Ecumenical Methodism and World-Wide Congregationalism. This recognition is in line with the restored ecumenical sense in the twentieth century, of the essential unity of Protestant Churches throughout the world, which the extreme nationalism of the nineteenth century had all but lost. It is the guarantee of the Churches, one to another, of their intelligent obligation for mutual assistance and understanding. In its earlier history, Protestantism took the form of separated national Churches—then of numberless separations within each country. It begins to look as if halting steps toward reunion had already been taken, and that this century may see United Churches in the stronger Protestant countries of the world. The Union of Presbyterian Churches in Scotland will be accomplished in 1929; that of Methodist Churches in England in 1931. Committees of negotiating Churches are making preliminary surveys in the United States, and in some cases partial Unions are already in sight. The United Church of China, The United Church of North India, and The United Church of South India, The United Church of Canada, and the world movements toward reunion culminating in the Jerusalem Missionary Council, all point in the direction of some form of Protestant reunion. When that time comes, the impact of the religious conscience of the Church will be felt in the social order. Denominational social service is at best half a gesture of good will, half an ideal suspended in mid air. Man steps into a social inheritance, to which each genera-

tion adds its own contribution of good or evil, and at least part of our present social consciousness has come to us from the Church without the Church. Christianity is essentially social. We cannot have common worship even, without at least "two or three." Spiritual religion will ever seek to proclaim a social Gospel, and only a United Church will provide an adequate vehicle through which it can function for the Kingdom of God.

"In religion it has long been a recognized truth that spiritual values are to be found in human fellowship; that comradeship constitutes one of the essential aspects of the religious life. It is evident that human fellowship develops faith, loyalty, service and sacrifice—some of the greatest qualities of religion. It is also plain that the wider the association, the more worth and content do these qualities acquire. The wider the bond of man's fellowship, the deeper it usually cuts into his life. The fullest expression of this aspect of religion is in the term "the brotherhood of man," without any limitation, which carries with it a certain concept of God. The phrase the "Brotherhood of Man and the Fatherhood of God" is one and indivisible connoting two aspects of one reality; and "what God hath joined together let no man put asunder." This phrase expresses the biggest idea which the human mind can get hold of, the greatest ideal that the human spirit can strive after, the loftiest and widest fellowship of which men are capable."¹

Religion can no longer satisfy itself by being purely individualistic. It may have been inevitable that the sixteenth century, which quite naturally expressed economic phenomena in terms of ethics and religion should give place to the nineteenth century's expression of these same economics in terms of mechanism. But one thing is certain, the philanthropy and charity of the past will no longer satisfy the Christian conscience. The Church cannot remain respectably middle class, while the vast mass of the people are demanding a social philosophy which will appreciate more of the aspects of spiritual

¹Ward: *The New Social Order*, pp. 155, 156. The whole of Chapter VI on "Solidarity" is immensely illuminating.

idealism. It is significant that during the rise of manufacturing, and the struggle for markets in England, the middle class bourgeoisie not only held fast to the Churches, but dominated their councils. But at the same time this economic enterprise was paralleled by progressive labor movements, socialism, and kindred remedies, which, in the name of common justice, persuaded governments to go a long way in matters of child welfare, improved conditions of labor, security for old age, the rehabilitation of the handicapped, and compensation for industrial accidents. And all this transpired while the divided Churches of Christ even while supplying part of the inspiration and training some of the leadership, for the most part, remained benevolently neutral and impotent.

The Christian Church must, therefore, find some bridge between religious sentiment and moral conduct. Moreover she must articulate religious sentiment in terms of *corporate* moral conduct. The evils in society, as Bishop Gore points out, are the fruits of human blindness, wilfulness, avarice and selfishness, and the change that is needed must come, not by legislative enactments or external change, but by a fundamental renovation in the spirit and feeling of the people, and brought about chiefly through the influence and leadership of men of faith and vision. The Church must be the channel for the activity of the invisible Christ as a transforming spiritual and social influence. The moment the Church of Christ becomes amiable and superficial, and offers her former palliative philanthropy, instead of a thorough-going spiritual consciousness, going to the root of social, economic and spiritual ills, she will be helpless before the criticism of her foes, and must inevitably become a dying cult. What really counts in the Church's contribution to the nation's life is the strength of the spiritual impulse that forms the spearhead of any social, or moral advance. "For *their* sakes I sanctify *myself*."

The United Church of Canada as yet, has announced no formal social programme. Her Boards are continually surveying the facts, and the Church is feeling its way to a constructive policy of advance. As an evangeli-

cal Church, in a new and rapidly-growing country, she has an opportunity of leadership denied to older Churches, where age-long customs and vested interests make the Church's social progress more difficult. The United Church of Canada believes it to be her function to leaven the people of Canada, and that part of the world for which she is responsible, with the Spirit of Christ, to train the conscience, enlighten the minds, and broaden and deepen the sympathies of those who are directly responsible for the extension and application of the principles of Christ in the affairs of the world. She believes, and labors to the end, that the Gospel of Christ which she preaches shall have such content as will extend the principles of brotherhood in every department of life.

She is under no illusion as to the difficulty of her task; but she is sure that, on great moral issues affecting the day of rest, the manufacture and sale of noxious drugs and liquors, the full implications of Christian brotherhood in respect to industry and commerce, the outlawry of war, and kindred issues, she must give clear and unequivocal leadership if she is to save the two most visible products of the Divine Spirit, the nation and the Church: the workshop and the shrine of the soul of man. The United Church was an adventure of faith. It is also a discovery of fellowship. But it is more. It is a great spiritual force. In the holy and sacramental task of restoring the broken unity of the Body of Christ, she is not an impregnable fortress, but an invincible host, outward bound. In her life she is brave and free. Her vital forces are not walled in by any ecclesiastical barriers, constructed to shut out her foes. To her, Christianity is a great assurance and, therefore, must be a great adventure. She has reason to be afraid only of herself, lest she lose her holy vision, harden into a smug and complacent denomination, and become content to take care only of her own welfare.¹ She may adapt the words of a great Florentine, who, being asked by a French foreign king to sign a humiliating and dishonorable treaty, in

¹See Moderator's Sermon. 1926.—Rev. G. C. Pidgeon, D.D. *New Outlook*. June 16, 1926.

the name of the people of Florence, tore the document to pieces. The French king, in anger, said, "Then I shall order my trumpets to sound." To which Piero Cappini, speaking with the voice of a free city, said, "If you sound your trumpets we shall ring our bells." The United Church of Canada believes that there is strength and safety in truth. She believes that the Spirit of her risen and reigning Lord led her to this Union, and under the guidance of His Spirit she can "greet the unseen with a cheer."

VII.—SOME FORWARD STEPS

MINISTERIAL SUPPLY

That denominational lines are being slowly but surely obliterated within The United Church herself is evident from recent reports from secretaries of Presbyteries. One western secretary reports that he does not even know the former denominational affiliations of his fellow-members of Presbytery. The almost universal testimony of the Presbyteries is that there is a fine loyalty, a deep and delightful fellowship in the ministry of The United Church.

From very incomplete returns, representing only sixty per cent. of the Presbyteries, one gathers that one hundred and fifty-three ministers have been called, or appointed, during the year 1928 to churches of other than their own former denominational affiliations. The exchange has been general in all parts of the Church. In some Presbyteries, the preponderance is in favor of one denomination, in another quite the reverse. For example, in Pictou Presbytery, Nova Scotia, which was formerly almost wholly Presbyterian, four erstwhile Methodist ministers have been settled in outstanding charges formerly Presbyterian. In Montreal Presbytery four Methodists are in Presbyterian churches, and two Presbyterians in Methodist churches. On the other hand, in the Toronto East Presbytery, according to the secretary, five Presbyterian ministers and one Congregational

minister are now in former Methodist churches, while no Methodist or Congregationalist has been called to a Presbyterian church.

The case for Western Canada may be summed up in the words of a secretary of Presbytery: "Old affiliations are forgotten, local exchanges are frequent and cordial, and in settlement, the man and the charge are considered, rather than the traditions of the past. Nine charges out of thirty-five have inducted ministers from a former denomination other than that of the charge they now serve."

Again, at the time of Union in the central Conferences, former Methodist charges received increases in membership of nearly twenty thousand Presbyterians, unionist minorities who, in obedience to their convictions, followed their Church into Union. This made available physical resources by which nearly a hundred and fifty former Methodist charges reduced mortgages, installed new organs, redecorated churches, and increased, in many cases very substantially, the salary of the former Methodist minister. Of sixteen reductions in the secretarial staff of the Church since Union, through death, resignation and retirement, six have been Methodists, and the remainder Presbyterians. The two former Congregational officers now hold positions in The United Church. Of new appointments made since Union, one secretary and one associate-secretary are former Methodists, and an assistant editor is a Presbyterian.

AMALGAMATIONS

Amalgamations, rearrangement of fields, and union of charges have been affected since June, 1925, to the number of five hundred and sixty, and this work is now fairly well completed. The saving to Home Mission funds has been considerable. One Presbytery (Kamloops, B.C.) reports a net saving of \$2,750 a year, while all Presbyteries show a vastly increased efficiency in carrying on this work. "In Grande Prairie Presbytery grants have been reduced. For example, in 1925, Wembley received \$1,600; in 1928, \$625. In 1925 Grande Prairie received

\$750. To-day this charge pays \$2,000 stipend, requires no grant, and has built a \$9,000 church. All this is greatly due to the Union spirit." In the Maritime Provinces alone this regrouping and amalgamation of charges has effected an annual saving to Home Mission funds of \$11,000.

The work of erecting new churches and manses goes on with vigor, especially in the newer parts of the country. In the Presbyteries reporting, a hundred and thirty-eight new churches and manses have been either started or completed during the past year. Of these, seventy-eight are in the four western provinces in the great Home Mission areas, and eighteen of the others in the newer parts of the East.

CONSOLIDATION

Consolidation of departments is now complete. Twenty-six Boards and Committees of the three former Churches have been merged into six Boards; three Church papers into one, *The New Outlook*; three missionary papers into one, *The United Church Record and Missionary Review*; three Woman's Missionary papers into one, *The Missionary Monthly*. All the publishing interests of the three Churches have been united under one Board of Publications which issues twenty-eight publications and lesson helps for Sunday School and Young People. The combined circulation of publications issued by the Publishing House is in excess of eight hundred and fifty thousand per year. The plant and equipment of the Publishing House, partly used for our Church offices, are valued at more than two and a half million dollars and the annual turnover is in excess of one and a quarter million. Under the co-operative budget in a unified plan of finance the Missionary and Maintenance Fund makes a united appeal to the whole Church for the entire amount required by the various Church Boards. The annual budget and its distribution is determined by the executive of the General Council and amounts to \$3,400,000 a year.

A 51 | The Home Mission Board is responsible for preaching the Gospel in twenty-five languages in Canada, and main-

tains more than seventeen hundred missionaries who occupy four thousand three hundred and sixty-eight preaching places in Home Mission areas. The Board, in co-operation with the Woman's Missionary Society, has under its care forty neighborhood and community houses, nineteen school homes, seventy day schools, twenty-six hospitals and seven dispensaries and clinics.

The Foreign Mission Board has established contacts with the major races of the non-Christian world. Work is being done by United Church missionaries in Japan, Formosa, Korea, Manchuria, North China, South China, West China, Central India, Angola West Africa, and Trinidad. Including the co-operative work of the Woman's Missionary Society, there are 655 missionaries on the staff, with 2,328 native helpers, 324 native churches, 3 universities, 6 colleges, 53 hospitals and dispensaries, and 26 native doctors and nurses. The sun never sets on the work of The United Church missionaries at home and abroad.

The Woman's Missionary Society carries on medical, educational and evangelistic work in seven foreign fields, and in a large number of community and educational missions in Canada. There are 2,825 auxiliaries, with 2,877 affiliated societies. The membership is approximately 200,000; the staff abroad is 225, in the Home Field 175, and the annual budget amounts to one and a quarter million dollars. *The Missionary Monthly*, the organ of the Woman's Missionary Society, has a circulation of 65,000.

In the field of Religious Education, the Union of the Churches has shown the most gratifying results. In addition to the general Sunday-school work, during the past year alone, 8,124 certificates to students in leadership training have been issued. These certificates represent the completion of courses of study and the passing of prescribed examinations. While the Churches, before Union, were carrying on this work, yet this year's figures represent four times as many certificates issued, as were granted by the three uniting Churches in any year before Union. The Board held during this year 146 vacation

schools, and also enrolled 6,935 students in week-day religious education. There are 5,873 Sunday schools—five hundred of which have been started this year in needy areas. Extensive campaigns in Temperance and World Peace Education have been carried out.

The Board of Education has the oversight of eight theological colleges at strategic centres across Canada. Four hundred and one students are preparing for the ministry. Arts work is carried on in three universities belonging to The United Church, with an enrolment of eighteen hundred. There are thirteen residential Secondary and Junior Colleges, and a training school for women. The combined staff of teachers and professors is in excess of three hundred, the total enrolment in Church schools and colleges, seven thousand. The investment in lands, buildings and endowments amounts to more than thirteen and a half million dollars.

The Board of Evangelism and Social Service is making a survey to discover the facts, and the underlying spiritual values of the social order, with a view to creating an informed public opinion, and a sustained political conscience. It attempts to leaven the people of Canada with the social implications of the Gospel, provides missionaries for special services, and is making a deliberate attempt to have every minister his own evangelist. By voice and pen it wages unceasing warfare against the devastating influences of the Liquor Traffic.

The Pension Board aims at an adequate retiring allowance for ministers and provision for widows and orphans of ministers. The pension funds of the three Churches have been consolidated, and a scheme on a sound actuarial basis has been devised to bring this desired end.

THE SPIRITUAL OBJECTIVE

That The United Church of Canada is a spiritual and indissoluble Union of the Congregational, Methodist and Presbyterian Churches, will be obvious to any earnest inquirer who spends even a few weeks in this country. Congregationalists, Methodists and Presbyterians *can* live under one ecclesiastical roof, and this will become

even clearer with the passing of the years; that there was no spiritual barrier to the Union has already been demonstrated. The Spirit of Christ has unified brethren of denominations which formerly held diverse and somewhat opposing doctrinal standards. There has been found no insuperable obstacle, temperamental, social, cultural, theological, or otherwise, to this Union. Difficulties have been fairly faced, most of the antagonisms have been overcome, and, in the first three years of life as a United Church, there has been no sharp division along denominational lines in the Presbytery, Conference or General Council. There has been, as yet, little advance toward a distinctive United Church consciousness; the essential unity of the membership and the magnitude of the Church's task have so far rendered this unnecessary, if not undesirable.

Adjustments incidental to Union have demanded a patient forbearance, and often a large measure of sacrifice, especially on the part of the ministers. Sacrifice has been very real, and the end will not be in sight for years to come. All the uniting Churches have been called upon to contribute a share, larger or smaller. But for the most part hardships have been cheerfully borne by ministers and people alike, and there are few indeed within The United Church of Canada who do not rejoice in the consummation of Union. With some few exceptions, the old denominational self-consciousness has completely passed out, and the longing to return to the old ways, if it appears at all, is perhaps a natural desire of the old, or a selfish desire for long-delayed preferment. On the whole, among both ministers and people, there is a fine understanding and a genuine Christian affection. The Christian temperament, the Christian tradition, the Christian heritage of Congregationalism, Methodism and Presbyterianism in Canada have been fused and sublimated to the Christian purpose.

In the conduct of public worship The United Church of Canada has made a distinct advance within the last three years. There is a finer spirit of reverence and devotion. The order of public worship, in many parts of the

Church, has been changed with a view to enrichment of the devotional life of the people. Responsive readings have been introduced into hundreds of services, the use of the Gloria Patri and the Lord's Prayer have become more general. Choirs, where congregations have been united, are able to undertake anthems, richer in devotional content. It is not at all uncommon to hear in a rural congregation the *Te Deum*, or the *Sanctus* appropriately rendered.

"Nobler hymns, congregational participation, vestments for choir and minister, intellectually respectable prayers, a tone and attitude of worthy joy and devotion—these are some of the tokens of the upward gravity of the new Church toward the best standards of worship."¹

The traditional love for good reading among former Presbyterians and Congregationalists found a magnificent setting ready to hand in the contribution of the Methodist Book Room, an institution with a unique and favorable history of a hundred years. It is not surprising, therefore, that there is a new "Ministry of Literature" arising in the Church since Union. Book clubs, reading circles, a new interest in good literature, in public and Sunday-school libraries, are all paving the way, not only for a well-informed ministry, but also for a reading and discriminating public within The United Church.

Since the Union it has been possible, generally, to improve both the exterior and interior of many church buildings. In the very tints of the walls, and the color of the paints, of renovated structures even, there is evidence of a growing taste. Where new churches have been erected, or extensive changes made in existing buildings, there has been an urgent demand not only for architectural efficiency, but also for such harmonious treatment as will aid the devotional spirit, and express the deepest aspirations of the Church. The cemeteries are better cared for.

¹*Christian Century*. May 10, 1928. P. 605.

REORGANIZATION OF CONGREGATIONS

Of the three thousand, one hundred and ninety-eight charges in The United Church of Canada, already eighty-four per cent. have a session composed of elders, charged especially with the spiritual concerns of the congregation. This is significant, since a majority of the charges were originally organized as Methodist churches, and were, by the *Basis of Union*, entitled to retain their former organization and practices. Congregationalists, likewise, had no sessions before Union. Of the sixteen per cent. which have at present no session, the majority are either small charges (many of them served by student supply, and only partially organized), or strong congregations which were quite undisturbed locally by the Union of the Churches.

Charges organized since Union have a Session, a Board of Stewards, an official board—others need not have changed their organization. But it is worthy of note, that by far the larger proportion of the united churches have already reorganized in a form which will likely become the general practice of the Church.

These facts indicate that the *Basis of Union* is acceptable alike to Congregationalists, Methodists and Presbyterians. It further indicates the readiness of congregations to readjust organization. It also effectively disposes of any claim that The United Church of Canada is wholly a Methodist Church, or wholly a Presbyterian Church, or wholly a Congregational Union of Churches. The fact is, while it is at once Methodist, Presbyterian and Congregational, The United Church is more than any of them:

“And I know not if, save in this, such gifts be allowed to man,
That out of three sounds he frame, not a fourth sound, but a
star.”

A WORTHY IDEAL

A Church which enfolds more than two and a half million adherents in Canada, and has fraternal fellowship with nearly a hundred million Christians throughout the world, is so manifestly a fact, in the sphere of

the spiritual, that it must not only have a place in, but also a significant meaning for, the rest of the world. It embodies an idea and an ideal. It has within it a practical mysticism, which seeks its verification always in religious experience, a mysticism in which quietism, asceticism, and pietism have no part. It possesses the quiet strength of reality in worship, and the reasoned conviction of an ordered universe where God is working his purpose out. It glories in a strong congregational independence, which in Canada spells religious democracy. These things it inherits from the past. But it has more. It has a passion for the unity of all believers, a great hunger for a visible Union with manifold diversity, which may be acceptable to Him who prayed, "That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

May it not be that this United Church, as a potent force working out in the power of the Spirit of Christ the destiny of the race, shall be accepted as a worthy prophecy of the Grace of God to a uniting and united Christian world.

THE RYERSON ESSAYS

LORNE PIERCE, EDITOR.

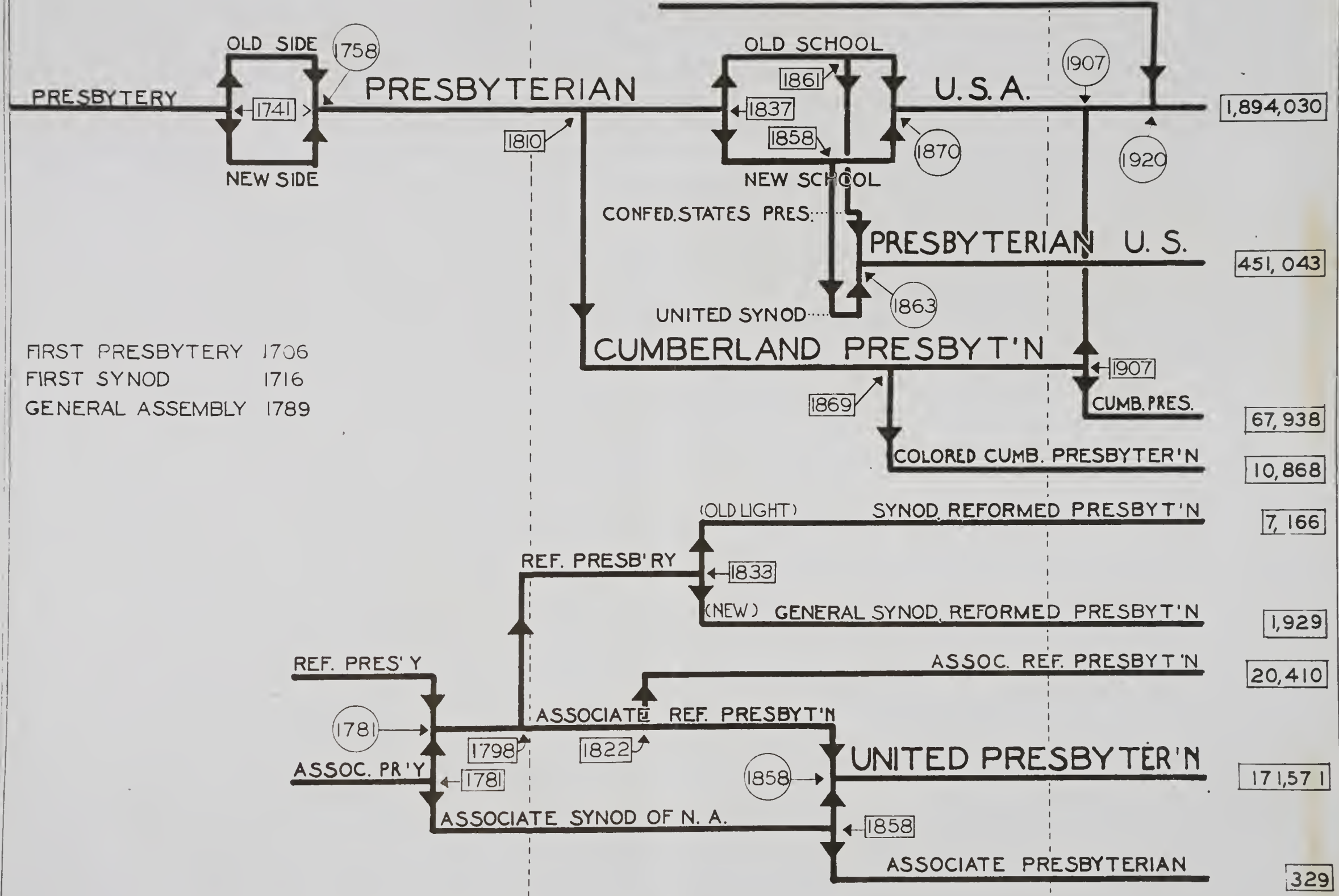
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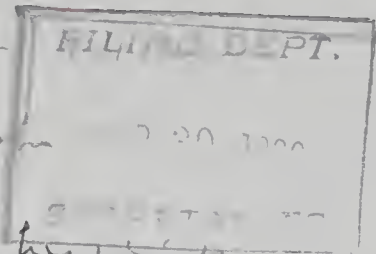
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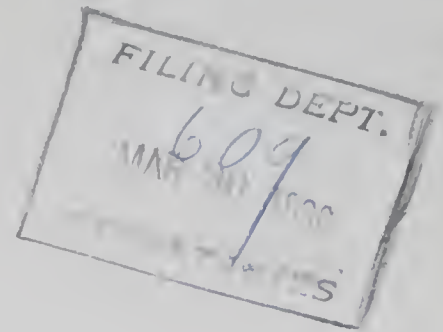
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Committee on Worship of the
Federal Council of Churches



SEVEN PRINCIPLES OF PUBLIC WORSHIP

This statement was prepared for the Federal Council's Committee on Worship by a subcommittee under the chairmanship of Rev. S. Arthur Devan. It has been approved by the Committee on Worship for preliminary circulation in a tentative form subject to revision in the light of comment and criticism from those to whom it may come. It will be issued in more permanent form a little later, after there has been opportunity for such criticism and revision.

Comments concerning the document should be sent to the Committee on Worship of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York.

I N T R O D U C T I O N

The Committee on Worship of the Federal Council of the Churches of Christ in America has long felt that there would be value in the publication of a brief manual for widespread reading and study which should describe the simplest and most fundamental aspects of worship. The "Seven Principles of Public Worship" which follow embody the result of more than two years of careful study and examination by the Committee.

These principles are only the minima of the subject, a kind of least common denominator of diverse valid forms and practices and emphases, an endeavor to present the simplest fundamental realities that underlie all effective Christian public worship.

Many important matters are beyond the scope of this manual. Only to a very limited degree have corollaries and applications been drawn out. Thoughtful minds, applying the principles for themselves to existing practices in our churches will not be long in perceiving that, simple and self-evident as the principles themselves appear, the changes that would be involved in carrying them out would in many cases be little short of revolutionary.

S E V E N P R I N C I P L E S O F P U B L I C W O R S H I P

The function of PublicWorship is central in the life of the Church. All other phases of church effort, no matter how important they may be - corporate and organizational life, evangelism, missionary enterprises, sociableness and neighborly goodwill, the remolding of society in accordance with Christian principles, personal improvement, ethical teaching, -- all of these stand in the same relation to Public Worship as spokes to the hub of a wheel, or fingers to the palm of the hand. Detached from worship, each of these everyday factors of church life loses vitality and effectiveness. To be healthy and Christian, each of these activities must be rooted in the consciousness of God. And both historically and as a contemporary fact, it is Public Worship that keeps the consciousness of God alive in the human race.

I.

THE CONSCIOUSNESS OF THE PRESENCE OF THE LIVING GOD
SHOULD DETERMINE THE RELEVANCY OR IRRELEVANCY OF
EVERYTHING THAT IS DONE IN A PUBLIC SERVICE OF WORSHIP

God is everywhere, and always. With Him there can be no variableness neither shadow that is cast by turning. But we human beings are changeable and are not always in a position or mood to realize His presence. Our mental and spiritual states of mind are partially, at least, under the sway of time and place and circumstances. Our appreciation of God fluctuates, just as does our appreciation of nature and of other people. Nature is wonderful in all its most common manifestations, but we are more likely to be stirred by a cataract or a majestic mountain or an exquisite flower, than by the no less marvelous grass under our

feet. Our fundamental affection for those near and dear to us may be constant, but there are times when we are moved to an especial tenderness for them. In a similar way at certain times and under certain circumstances we find our deepest being vibrating to the presence of the Eternal Spirit.

These circumstances and these times may to some extent be arranged, and it is the primary business of the Church to arrange them. When the Church does this it is exercising its all-important function of providing Public Worship.

In worship the consciousness of God is central. Everything that lends itself to the heightening of this consciousness truly belongs to worship. Everything that dims or deflects this consciousness is a hindrance to worship and has no place there, whatever may be its value in other respects. Worship is man seeking God in response to God's call to man: "When thou saidst, Seek ye my face, my heart said unto thee, Thy Face, Lord, will I seek!" The Church exists to lead and enable men to make room for God, and to bring them into the mental and emotional state where they are ready to say, "Speak, Lord, for thy servant heareth!"

II.

PUBLIC WORSHIP IS DIRECTED TOWARD GOD AS AN OBJECTIVE REALITY OUTSIDE OF OURSELVES; IT IS "UNTO HIM". ITS PRIMARY REFERENCE IS NOT TO MAN BUT TO GOD.

We begin by thinking Who He is, to whom we are turning. As soon as we do so, He fills our minds. His attributes, His character, His divine majesty, His very being, obliterate our littleness. As God thus becomes more objective, real and personal, the worshipper becomes less occupied with his own personality, losing himself in the upward look of praise. The glory of the Lord fills the temple and the mind and heart of the worshipper. Any worship that does not to some extent achieve this result is defective worship, leaving people restless and dissatisfied. It is God Himself that people need, more than they need anything else in the world.

There are numerous important corollaries to be drawn from this principle, some of which may be indicated.

- (a) The element of adoration is fundamental in worship.
- (b) Worship is degraded when it is made an occasion for the display of talent by preachers and musicians.
- (c) Human personalities must not be intruded on those whose minds and hearts are set on seeking God. Even the minister is insignificant in the presence of God, and should not call attention to himself in dress, behavior or remarks. Here, it may be added, is the justification of those who feel that minister and singers who lead worship should be vested in appropriate robes. The idea is not to exalt the individual but to subordinate him to his function, emphasizing the importance and the representative character of the latter.
- (d) Worship should not be allowed to fall into a mere self-analysis of the feelings of the worshippers. Even our consciousness of need, spiritual or physical, is not the first thing. Many hymns in common use, many prayers that are offered, reek with self-consciousness and are self-

centred rather than God-centred. It is always God that is important, and not our little states of mind. In all true worship, the creature, with his needs, complaints and questions, sinks into insignificance, even in his own mind, as Job did before the overwhelming Presence of the Eternal.

- (e) Worship is not entertainment for the purpose of "interesting" people in religious things. Pious entertainment may have its place in the program of the Church, but it should not be confused with seeking the face of the Living God in worship.
- (f) The worship here described involves a dedication of the whole personality. The mind must be satisfied, the emotions must be exalted, the will must be directed, the body disciplined, subdued and forgotten, and even earthly substance must be devoted - for the offering, made in the right spirit, is itself an act of worship. Those who have the great responsibility of leading public worship should endeavor to meet all these needs of the human soul, not just the ones in which they themselves happen to be interested; while upon the worshipper falls the responsibility of calling upon himself and all that is within him to praise and magnify the Lord. The greatest of all the commandments is that we love the Lord. with all the heart and soul and mind and strength.
- (g) Congruously with this, all that is offered to God in worship should be of the best available. As in Old Testament times no sacrifice could be brought to the altar which was in any way defective, so the Christian, actuated by love rather than law, will not bring to his altar anything except the best of which he is then and there capable. Limitations of poverty and talent may require the offering to be an humble one, but the building, the decoration, the music, the diction of prayer and sermon must represent the highest available if they are to be brought "unto Him" in sincere worship. Dust and dirt, doggerel, hymns, cheap slang, slack and careless orders of service, undignified prayers, frivolity in the choir loft, sibilant gossip in the pew, vulgar exhibitionism in the pulpit, cannot coexist with genuine worship.

III.

THE CONGREGATION SHOULD PARTICIPATE ACTIVELY IN WORSHIP

Worship is an act. It is a social act. It cannot be accomplished by mere passive acquiescence in the words or doings of the leader of worship. The leader of worship is only a minister - that is, a servant. It is his privilege to aid people in their worship, but it is their worship, not his. While the effectiveness of public worship depends much on his spiritual leadership in guiding the congregation through a complete cycle of worship, from the quest of God to definite self-dedication, it remains true in the last analysis that the act of worship is performed by the group, and the group must be able to express itself in some ways other than vicarious.

Congregations, then, must be trained to take a vigorous part in the service of worship. Material must be provided to enable them to do so. Herein lies the value of forms of worship when they are well chosen and are familiar enough for the

congregation to use them without awkwardness. The great simple prayers and responses of the past, growing out of the deep need of human nature and the rich experience of centuries of Christian communion with God, may well be drawn upon for congregational use, although occasionally they will need to be adapted in expression to meet modern needs, or supplemented to provide the social and missionary outlook which they sometimes lack. Most of the more modern experimental compositions of this nature are inadequate in rhythm, dignity and force.

Active participation by the whole group of worshipping people is necessary if worship is to produce one of its most important and wholesome by-products, - a joyous sense of oneness with others in high quest and common action. This sense of oneness created in common worship is at the heart of Christian brotherhood.

IV.

WORSHIP IS AN ACTIVITY WITHIN WHICH PREACHING IS TO BE REGARDED AS A DISTINCT FUNCTION.

We must avoid the confusion which identifies preaching with worship as a whole and which tends in practice to subordinate the whole to the part. When men meet God in the sanctuary a two-way communication is established. The worship as a whole is directed objectively Godward. In prayers, responses, psalms, hymns and anthems, the current runs from man to God; in scripture lessons, in preaching and in the inward silent operation of the Divine Spirit on mind and heart, the current is, as it were, reversed. It is self-evident that both these directions of movement are necessary in the totality of effective worship; that neither has the right to crowd the other out; that either one, if weakened, suppressed or neglected will in the long run cause the decay of the other.

Yet it is to be feared that many Protestant groups have allowed the Godward direction of worship to be under-emphasized, while continuing to exalt the manward preaching function. Such groups need to learn that a service of true worship can be a thing of priceless value without any preaching at all, for God has other means of communicating Himself beside the voice of the preacher. The degrading of the worship portion of a service to the status of mere preliminaries to the sermon is something equivalent to the sacrilege of robbing the temple treasury. It is stealing divine values from both God and the people and is sometimes done for selfish purposes.

Preaching itself should so deepen the realization of God as to be truly worshipful. Both preaching and the other parts of worship have one ultimate purposes, to make room in the human heart for God's own revealing. The Word of God, which is so infinitely more important than the word of man, may be spoken to the expectant human heart in preaching, in prayer, in music, in silence and in many other ways.

V.

THE ARTS HAVE A DISTINCT FUNCTION IN AIDING WORSHIP

We are so constituted that the soul is often reached through the senses, and the arts of Architecture, Decoration, and Music have always had a place in conjunction with worship, and in the service of the Church have reached the highest phases of their own development. If misused, art may become an anaesthetic

drug to dull the consciousness of the soul against the cutting edge of the ethical demands of religion. Sad experience of this accounts for much of the antagonism to the use of art-forms which has been displayed in Protestant history. Properly used, however, art may add driving force to the demands of real religion because it enhances the emotions connected with worship, and emotions are the fundamental driving forces in human life. Art speaks to the spiritual imagination: by its use symbol and color and light and harmony make abstract conceptions comprehensible, even when these cannot be clothed in formal words and sentences. At the present time the assistance of art is increasingly needed among people whose standards of taste and culture are rapidly rising. It should never be overlooked, however, that the function of art is auxiliary. The consciousness of God must remain central. The art, whatever it is, must ever be subservient to the purposes of worship.

Music constitutes in many churches a peculiar problem. In actual practice it often aids worship and often hinders it. While good music may be a far more powerful influence in awakening and expressing the consciousness of God than any exhortation, it remains true that the music of our churches is often vulgar, irrelevant and irreverent, and sometimes commits the cardinal sin of exploiting services of worship by making of them mere concert stages for musical exhibitions. Music that is not itself the creation of reverence and is not performed in the consciousness of the presence of God has no place in a service of public worship. Silence is better.

Perhaps it should be added that art itself is not to be identified with worship. Zeal for the aesthetic may carry sensitive people to the point where they assume a purely aesthetic emotion, to be a religious emotion, and suppose that the appreciation of beauty is equivalent to the finding of God. It is not, although it may indeed aid the soul to find Him; for God is beauty as well as goodness, truth and love.

Others will need to remember that slovenliness and ugliness have no place in the house of God. Riches and talent may not be at hand to enrich our worship with splendor and beauty. Where they are available they should be utilized. But loving reverence for Him whom we worship will always find a way to cleanliness, simplicity, order and good taste. And only the best we have is good enough to give to Him in worship.

VI.

THE POSTURE OF REVERENCE, BOTH MENTAL AND PHYSICAL, IS ESSENTIAL TO SUCCESSFUL WORSHIP

It will aid many people to think of their act of worship as something which they are actually giving to God. He and they are in the same room together. They are making their little offering of adoration. Even in human relationships the manner of making a gift has much to do with its genuineness and sweetness. How much more if we are making a gift to God, in the name of Jesus Christ, of the only thing which, in the last analysis, we can give Him, our appreciation!

The consciousness of the presence of God should make minister and people conduct themselves as if they were - as they are - in the presence of God. Conversely, conducting one's self as if he were in the presence of God is a very practical way of bringing one's self into the fuller realization of Him who is always present. The man who thinks of God as objectively real and overwhelmingly present will certainly not do many of the things that ministers and people now very generally do. He will not move about hastily and in an undignified manner. He will not be noisy or chat cosily with his neighbors, either on the pulpit

platform or in the pew. He will not, if he is a leader of worship, give a large place to personalisms of any kind, either on his own behalf or that of others; human personalities are an intrusion. His whole demeanor will be utterly reverent.

There is a powerful reflex influence from bodily posture to mental attitude, and it is possible that those denominations which have given up the practice of kneeling in prayer and in taking the Communion, have abjured an appropriate and psychologically valuable asset in effective worship. In any case the churches should not fail to require the posture of alert and thoughtful and reverent attention. If slouching attitudes during the service, and unclosed eyes and unbowed heads in the time of prayer, are countenanced there is danger of spreading irreligion in the very church itself.

The architecture of many of our churches is not conducive to reverence. Sloping floors, opera seats and concert platforms do not readily suggest prayer and worship. Psychologically, the mind needs some symbol of religion on which the eye may focus - a row of organ pipes to be counted will hardly serve. A blinding light window facing the organs of vision is a deadly soporific. The electric lighting of many churches is unaesthetic and psychologically unsound, where these and other conditions disadvantageous to the mood of concentration and reverence prevail, they should be remedied as soon as possible.

VII.

THE FINAL TEST OF EFFECTIVE WORSHIP IS ITS CHRISTIAN EFFECT UPON THE EVERYDAY LIVING OF THE WORSHIPPERS

The products and by-products of worship are numerous and manifold, and often lie deep in the invisible, unspoken, and even unconscious current of personal and social living. The moments spent in worship are moments spent in contact with the great Reality of the universe and of life. What that may mean in liberation from sins and fears, in the release of hidden energies, in clarified mental and spiritual vision, in rested nerves, in the exaltation and integration of personality, in challenge to duty, in stimulus to social action (for when one looks into the face of God he often sees that God is looking at his brother man), in cultural development, in identification with humanity of the ages past and those that are to be, in realization of the communion of saints - all these and more constitute a story that cannot be adequately told.

It is not, however, primarily to achieve these or any other specific results, whether personal or social, that we worship. We worship because we must. It is simply in accordance with the deepest instincts of man's nature that he prays and that he prays corporately with his fellowmen. Worship is, in a sense, paying a debt to nature. We cannot, for all the pride and self-sufficiency of our age, assume that we are the highest beings in the universe and that there is no power, no mind, no personality above ourselves. There is such a Personality, and we bow before Him, and seek communion with Him. No one who really believes in God can wholly avoid the impulse to do so. And that is worship. We would worship from inner compulsion, even if there were no benefits to be derived from the practice. God has made us for Himself, and our hearts cannot rest apart from Him. Worship is an end in itself - fundamental, instinctive, self-justifying, its own reason for existing - regardless of its effects.

But because we are Christians, and the One whom we worship is the God and Father of our Lord Jesus Christ, we know something of His character. He is like Jesus. Our communion, therefore, cannot have been real and vital if some marks of that character were not stamped upon us when we were conversing with Him. This

makes possible a human test of successful worship. Has it had any effect in making the worshippers more like Jesus Christ? His faith, His good cheer, His compassion for all the suffering and oppressed, His confidence in the power of love, His willingness to accept the cross of sacrifice for the redemption of the world, and His utter goodness, should and will show in the worshippers. Not all at once, of course, for such transformations take time, and the process has more or less to begin over again with each generation and each individual. But if the corporate worship of the churches is bringing this trend into human life, we may thank God and rejoice, for we know our labor is not in vain in the Lord.

TRENDS TOWARD VIOLENCE

The present denial of freedom and the resort to violence over wide areas of the earth, and the threatening signs of trends in this direction even in our own country lead the Executive Committee of the Federal Council of the Churches of Christ in America to address a message to the churches, directing their attention to the crucial nature of the issue before us and urging a united stand in support of the liberties which lie at the very heart both of the Christian Gospel and of our American commonwealth.

Civil liberties are threatened today from two opposite directions. There is a communist challenge on the one hand and a fascist challenge on the other. Both communism and fascism, as vividly disclosed in Europe today, rely on coercion instead of on the Christian method of enlightening discussion and free persuasion. However much they may differ in other respects, communism and fascism have been alike in suppressing political freedom and in turning to force as a solution of social problems.

Against such dangers we must be on our guard, and no group more so than the Christian Church. In Russia communism deliberately undertakes to destroy the Church. In Germany fascism attempts to coerce the Church into supporting policies which are contrary to fundamental truths of the Christian Gospel. Our opposition, as Christians, however, to the denial of freedom rests not merely upon the danger to the Church as an institution. It rests at bottom upon the conviction that the substitution of coercion for freedom is a direct challenge to our Christian faith in the value of human personality as the creation of God.

In our own country there is disquieting evidence of influences moving toward a similar denial of freedom and a temper of violence. The menace of communism to both religious and civil liberty has been frequently and rightly pointed out. Not enough attention, however, has been given to an even more imminent danger--that of repressive fascist tendencies. We observe, for example, in some of the so-called patriotic organizations and in the Hearst press a frenzied intolerance which brands as communistic even those constructive proposals for orderly social progress which are our best defense against communism. Suspicion is engendered against thoughtful and patriotic citizens who oppose the present hysteria for military preparedness or stand for the right of labor to organize for better standards of living. Even the churches are labeled as "subversive" for pointing out existing injustices and evils and emphasizing the necessity of bringing Christ's spirit and teaching more fully to bear upon our industrial and international life. Gag laws which are unworthy of a free people are being introduced into Congress and into state legislatures. Teachers are compelled to take oaths which degrade their professional standing and are contrary to the free spirit of our educational institutions. Lynching is still rampant. Groups of vigilantes take the law into their hands, suppressing civil liberties and perpetrating brutal outrages such as that which recently disgraced the city of Tampa. There are even signs of an underground anti-Semitic campaign such as has left a black stain upon the Germany of today.

We appeal to Christian people everywhere to oppose the tendencies toward the use of coercion and the suppression of free discussion. We urge all to stand firm in the defense of the cherished and dearly-bought liberties of our democratic institutions and the principle of freedom which lies at the very heart of the Christian Gospel.

REPORT
OF THE
SECOND WORLD CONFERENCE
ON FAITH AND ORDER

(EDINBURGH, AUGUST 3-18, 1937)

*Submitted for the consideration of
the participating Churches*

*Issued for the Conference by the Secretariat
of the Continuation Committee*

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CHAPTER I

Introduction

TEN YEARS' PROGRESS

LOOKING back to the first great Conference on Faith and Order held in Lausanne in 1927, we thankfully recognize the real progress made since then in the field of Church union.

Its detailed history is written in the book, *A Decade of Objective Progress in Church Unity, 1927-36*,¹ which was prepared for us under the direction of the Commission on the Church's Unity in Life and Worship. We cannot better open this Report than by offering a factual summary of the most important steps taken during the last ten years in every continent of the world.

The specific unions or approaches to union which the decade has witnessed have sometimes concerned Churches in different nations, as, for example, those between the Anglican Communion on the one side and the Old Catholic Churches of Europe and the Churches of the Orthodox Communion on the other ; but they have generally been confined to Churches within their several nations. A special complication has been experienced in connection with mutual approaches among the younger Churches, particularly in the Orient and in Africa, the control of which still rests partially with parent Churches in the older Christian lands.

The total number of active unity movements is impressive. Nearly half of them have occurred in North America, a fact which reflects the exceptionally large number of previous divisions needing to be healed. And nearly as many are to be found in Asia as in Europe, a fact to be explained in part by the immense pressure of non-Christian civilizations which

¹ By H. Paul Douglass, D.D. New York: Harper and Brothers, 1937. Price \$1.50.

forces the Churches together, and in part by the practical necessities of the situation. The majority of the achieved unions have thus occurred between Churches not previously sundered by the profounder differences of theological or cultural tradition ; so that, in the main, unity has as yet been fully reached only in the easier situations.

Moreover, the group of movements towards unity which marks the period represents very different stages of progress. Some have only reached the stage of vague or tentative exploration. Others have gone as far as definite negotiations regarding terms and conditions of union. Still others, as in the recent conversations between the Church of England and the Church of Scotland and the associated Churches in both countries, have suffered indefinite postponement. Some have even had to be abandoned. A somewhat larger number has been consummated. It is a matter for great satisfaction to be able to record that all unions which have been in existence long enough to be tested have been distinctly successful in the eyes of those primarily concerned.

The schemes attempted illustrate all the usual meanings of the word unity. Some schemes have sought and some have secured mutual recognition between Churches, and thus have laid the basis for intercommunion. As an example we may quote the agreement establishing full intercommunion between Churches of the Anglican communion and the Old Catholic Churches. An agreement has happily been reached and ratified between the Church of England and the Church of Finland, and negotiations are in progress with the Churches of Latvia and Esthonia. Other Churches have been content with more or less complete federation. About three-quarters of all the cases recorded, however, have contemplated the actual corporate union of two or more previously separate bodies. This is exemplified in such conspicuous instances as the reunion of the Scottish Presbyterian Churches in 1929 and that of the English Methodists in 1932, as the union of three Churches in Canada in 1925, as the formation of the Church of Christ in China in 1927 combining Baptist, Congregational, Methodist, Presbyterian and Reformed Churches, United Brethren, the United Church of Canada and independent Chinese Churches founded by six English-speaking nations. There are to be borne in mind also the contemplated unions of the French Reformed Churches and of the chief Methodist Churches of the United States. All these cases significantly change former ecclesiastical structure and constitute single Churches.

Many of the great denominational types of Churches represented in the Faith and Order Movement have been involved in these recent developments. Some have been primarily interested in the realization of a particular form or kind of unity. Others have limited themselves to the uniting of bodies of the same religious type and tradition. But highly significant unions in the United States, Canada and China have brought into single communions Churches of very divergent traditions and polity; so that the record of the immediate past does not suggest any necessity for waiting upon unions of denominational families before wider union is attempted.

Obviously any estimate of the very varied forms of mutual approach depends upon the kind of unity one believes to be important and on the true objective. Schemes of a denominational kind might in some cases prove in a few years' time to have strengthened confessional consciousness and so to have postponed oecumenical union by widening the gulfs between the large Churches thus created. Some may see in most of the recent movements only minor cases mainly remedying, on a local or regional scale, certain practical disadvantages of dis-union. Intercommunion has not been widely extended during the decade; and no union has been consummated between a Church of radically "Catholic" and one of radically "Evangelical" tradition. While, then, the significance of the progress made must not be overstated, the trend towards unity is nevertheless marked both in magnitude and in character. It is widespread throughout the world. It occurs in a wide variety of forms. It is vital, relevant to actual situations. It is making increasing appeal to the heart and conscience of all Christian men.

CHAPTER II

The Grace of our Lord Jesus Christ

WITH deep thankfulness to God for the spirit of unity, which by His gracious blessing upon us has guided and controlled all our discussions on this subject, we agree on the following statement and recognize that there is in connection with this subject no ground for maintaining division between Churches.

(i) THE MEANING OF GRACE

When we speak of God's grace, we think of God Himself as revealed in His Son Jesus Christ. The meaning of Divine grace is truly known only to those who know that God is Love, and that all that He does is done in love in fulfilment of His righteous purposes. His grace is manifested in our creation, preservation and all the blessings of this life, but above all in our redemption through the life, death and resurrection of Jesus Christ, in the sending of the holy and life-giving Spirit, in the fellowship of the Church and in the gift of the Word and Sacraments.

Man's salvation and welfare have their source in God alone, who is moved to His gracious activity towards man not by any merit on man's part, but solely by His free, out-going love.

(ii) JUSTIFICATION AND SANCTIFICATION

God in His free out-going love justifies and sanctifies us through Christ, and His grace thus manifested is appropriated by faith, which itself is the gift of God.

Justification and Sanctification are two inseparable aspects of God's gracious action in dealing with sinful man.

Justification is the act of God, whereby He forgives our sins and brings us into fellowship with Himself, who in Jesus Christ, and by His death upon the Cross, has condemned sin and manifested His love to sinners, reconciling the world to Himself.

Sanctification is the work of God, whereby through the Holy Spirit He continually renews us and the whole Church, delivering us from the power of sin, giving us increase in holiness, and transforming us into the likeness of His Son through participation in His death and in His risen life. This renewal, inspiring us to continual spiritual activity and conflict with evil, remains throughout the gift of God. Whatever our growth in holiness may be, our fellowship with God is always based upon God's forgiving grace.

Faith is more than intellectual acceptance of the revelation in Jesus Christ; it is whole-hearted trust in God and His promises, and committal of ourselves to Jesus Christ as Saviour and Lord.

(iii) THE SOVEREIGNTY OF GOD AND MAN'S RESPONSE

In regard to the relation of God's grace and man's freedom, we all agree simply upon the basis of Holy Scripture and Christian experience that the sovereignty of God is supreme. By the sovereignty of God we mean His all-controlling, all-embracing will and purpose revealed in Jesus Christ for each man and for all mankind. And we wish further to insist that this eternal purpose is the expression of God's own loving and holy nature. Thus we men owe our whole salvation to His gracious will. But, on the other hand, it is the will of God that His grace should be actively appropriated by man's own will and that for such decision man should remain responsible.

Many theologians have made attempts on philosophical lines to reconcile the apparent antithesis of God's sovereignty and man's responsibility, but such theories are not part of the Christian Faith.

We are glad to report that in this difficult matter we have been able to speak with a united voice, so that we have found that here there ought to be no ground for maintaining any division between Churches.

(iv) THE CHURCH AND GRACE

We agree that the Church is the Body of Christ and the blessed company of all faithful people, whether in heaven or on earth, the communion of saints. It is at once the realization of God's gracious purposes in creation and redemption, and the continuous organ of God's grace in Christ by the Holy

Spirit, who is its pervading life, and who is constantly hallowing all its parts.

It is the function of the Church to glorify God in its life and worship, to proclaim the Gospel to every creature, and to build up in the fellowship and life of the Spirit all believing people, of every race and nation. To this end God bestows His grace in the Church on its members through His Word and Sacraments, and in the abiding presence of the Holy Spirit.

(v) GRACE, THE WORD, AND THE SACRAMENTS

We agree that the Word and the Sacraments are gifts of God to the Church through Jesus Christ for the salvation of mankind. In both the grace of God in Christ is shown forth, given and through faith received; and this grace is one and indivisible.

The Word is the appointed means by which God's grace is made known to men, calling them to repentance, assuring them of forgiveness, drawing them to obedience and building them up in the fellowship of faith and love.

The Sacraments are not to be considered merely in themselves, but always as sacraments of the Church, which is the Body of Christ. They have their significance in the continual working of the Holy Spirit, who is the life of the Church. Through the sacraments God develops in all its members a life of perpetual communion lived within its fellowship, and thus enables them to embody His will in the life of the world; but the loving-kindness of God is not to be conceived as limited by His sacraments.

Among or within the Churches represented by us there is a certain difference of emphasis placed upon the Word and the sacraments, but we agree that such a difference need not be a barrier to union.

(vi) *Sola Gratia*

Some Churches set great value on the expression *sola gratia*, while others avoid it. The phrase has been the subject of much controversy, but we can all join in the following statement:—Our salvation is the gift of God and the fruit of His grace. It is not based on the merit of man, but has its root and foundation in the forgiveness which God in His grace grants to the sinner whom He receives to sanctify him. We do not, however, hold that the action of the Divine grace over-rides human freedom and

responsibility ; rather, it is only as response is made by faith to Divine grace that true freedom is achieved. Resistance to the appeal of God's out-going love spells, not freedom, but bondage, and perfect freedom is found only in complete conformity with the good and acceptable and perfect will of God.

CHAPTER III

The Church of Christ and the
Word of God

(i) THE WORD OF GOD

We concur in affirming that the Word of God is ever living and dynamic and inseparable from God's activity. "In the beginning was the Word, and the Word was with God, and the Word was God." God reveals Himself to us by what He does, by that activity by which He has wrought the salvation of men and is working for their restoration to personal fellowship with Himself.

He calls and fashions His chosen people and speaks His Word to His prophets and apostles, interpreting to them the meaning of His action. In the fulness of time the Word, the Eternal Son of God, is manifested in Christ our Lord, the Incarnate Word, and His redeeming work, that is, in His words and deeds, in His life and character, in His suffering, death, and resurrection, culminating in the gift of the Spirit and in the life which He gives to the Church which is His body.

This divine revelation is addressed to man in the wholeness of his personality, and is apprehended by faith.

We are at one in asserting the uniqueness and supremacy of the revelation given in Christ, in whose Name alone salvation is offered to the world. But when we turn from this to the question whether we can come to know God through other and partial revelations we find differences which demand further study and discussion. None of us holds that there is a revelation *outside* Christ which can be put on the same level as the revelation *in* Christ. But while some are prepared to recognize a *præparatio evangelica* not only in Hebrew but also in other religions, and believe that God makes Himself known in nature and in history, others hold that the only revelation which the Church can know and to which it should witness is the revelation in Jesus Christ, as contained in the Old and New Testaments.

(ii) HOLY SCRIPTURE AND TRADITION ¹

A testimony in *words* is by divine ordering provided for the revelation uttered by the *Word*. This testimony is given in Holy Scripture, which thus affords the primary norm for the Church's teaching, worship and life. We discern a parallel, though an imperfect one, between the inspiration of Holy Scripture and the incarnation of the Word in Our Lord Jesus Christ: in each there is a union, effected by the Holy Spirit, between the divine and the human, and an acceptance, for God's saving purpose, of human limitations. "We have this treasure in earthen vessels." We are all convinced that this conception of the revelation cannot be shaken by scientific Bible research. But if it is conscious of its true nature, such research can render the Church important services in bringing about a right interpretation of the Scripture, provided that the freedom needed for carrying out its work is not denied to it.

Further, there is matter for fuller discussion in the problem of the tradition of the Church and its relation to Holy Scripture. By tradition is meant the living stream of the Church's life. Thus the Orthodox East, but not it alone, allows that there may be widespread opinions which, as being contrary to Scripture, cannot be considered to have the true authority of tradition, but it does not exclude from tradition some beliefs which do not rest explicitly on Scripture, though they are not in contradiction with it.

We are at one in recognizing that the Church, enlightened by the Holy Spirit, has been instrumental in the formation of the Bible. But some of us hold that this implies that the Church under the guidance of the Spirit is entrusted with the authority to explain, interpret and complete (*συμπληρῶν*) the teaching of the Bible, and consider the witness of the Church as given in tradition as equally authoritative with the Bible itself. Others, however, believe that the Church, having recognized the Bible as the indispensable record of the revealed Word of God, is bound exclusively by the Bible as the only rule of faith and practice and, while accepting the relative authority of tradition, would consider it authoritative only in so far as it is founded upon the Bible itself.

We all agree that the Christian Church is constituted by the eternal Word of God made man in Christ and is always vitalized by his Holy Spirit. On the other hand the divine task given to the Church is to proclaim and bear witness to this Word throughout the world by its preaching, its worship, and its whole life.

¹ See also Chap. vi, p. 31.

(iii) THE CHURCH: OUR COMMON FAITH

We are at one in confessing belief in the Holy Catholic Church. We acknowledge that through Jesus Christ, particularly through the fact of His resurrection, of the gathering of His disciples round their crucified, risen, and victorious Lord, and of the coming of the Holy Spirit, God's almighty will constituted the Church on earth.

The Church is the people of the new covenant, fulfilling and transcending all that Israel under the old covenant foreshadowed. It is the household of God, the family in which the fatherhood of God and the brotherhood of man is to be realized in the children of His adoption. It is the body of Christ, whose members derive their life and oneness from their one living Head; and thus it is nothing apart from Him, but is in all things dependent upon the power of salvation which God has committed to His Son.

The presence of the ascended Lord in the Church, His Body, is effected by the power of the one Spirit, who conveys to the whole fellowship the gifts of the ascended Lord, dividing to every man severally as He will, guides it into all the truth and fills it unto all the fulness of God.

We all agree that Christ is present in His Church through the Holy Spirit as Prophet, Priest and King. As Prophet He reveals the divine will and purpose to the Church; as Priest He ever liveth to make intercession for us, and through the eternal sacrifice once offered for us on Calvary, He continually draws His people to the Most High; and as King He rules His Church and is ever establishing and extending His Kingdom.

Christ's presence in the Church has been perpetual from its foundation, and this presence He makes effective and evident in the preaching of the Word, in the faithful administration of the Sacraments, in prayer offered in His name, and through the newness of life whereby He enables the faithful to bear witness to Himself. Even though men often prove faithless, Christ will remain faithful to the promise of His presence, and will so continue till the consummation of all things.

In their apprehension of this Faith different persons lay a different emphasis on one or another aspect. Some lay greater stress on the perpetual and abiding Presence of Christ in His Body and with His people, while others lay greater stress on the fact that Christ is present only where His word is truly preached and received by faith.

A point to be studied is in what degree the Christian depends

ultimately for his assurance that he is in vital touch with Christ upon the possession of the ministry and sacraments, upon the Word of God in the Church, upon the inward testimony of the Holy Spirit, or upon all of these.

(iv) THE CHURCH: AGREEMENTS AND DIFFERENCES

The Church, then, is the body of those on whom the call of God rests to witness to the grace and truth of God. This visible body was, before the Lord came, found in Israel and it is found now in the new Israel to which is entrusted the ministry of reconciliation. To this visible body the word "Ecclesia" is normally applied in the New Testament, and to it the calling of God belongs. It is the sphere of redemption. Apart from the Church man cannot normally attain full knowledge of God nor worship Him in truth.

Different Churches differ in their use of the term "church." Some would apply the term not only to the visible redeemed and redemptive community, but also to the invisible company of the fully redeemed; for only when the word is used in this sense would it be right to say, "extra ecclesiam nulla salus." But the invisible Church is no ideal Platonic community distinct from the visible Church on earth. The invisible Church and the visible Church are inseparably connected though their limits are not exactly coterminous. Others regard the use of the term "church" with reference to this invisible company of true Christians known only to God as misleading and unscriptural. To speak of this invisible body as the true Church conveys the disastrous suggestions that the true Church need not be visible and that the visible Church need not be true. We all, however, recognize that the number of those whom God has brought into newness of life and joy in the Holy Ghost, and who have made personal response to the forgiving love of God, has limits hidden from human vision and known only to God.

Different Churches hold different views as to the basis of Church membership. Some would hold that all who have been baptized and have not by deed or word repudiated their heritage belong to the Church and are to be regarded as members. Others would confine membership to those who have made an open profession of faith in Christ and in whose lives some measure of the spirit of Christ may be discerned.

There are other important differences in this connection, some of which will be discussed in other chapters of this Report.¹

¹ See Chap. vi, p. 34.

(v) THE CHURCH AND THE KINGDOM OF GOD

The Gospel of Jesus Christ bears witness to the reality both of the Church and of the Kingdom of God.

The Church rejoices in the Kingdom of God as present whenever man obeys the will of God. But the Church always looks with glad expectation to the consummation of the Kingdom in the future, since Christ the King, Who is present and active in the Church through the Holy Spirit, is still to be manifested in glory. The Kingdom of God realizes itself now in a veiled form, until its full manifestation when God shall be all in all.

Agreeing in this faith we are not yet of one mind about (a) the relationship of the Church to the Kingdom, and (b) the extent to which the Kingdom is made known here and now.

Some stress the kinship between the Church and the Kingdom, others the distinction between them. Some lay emphasis on the actual presence of the Kingdom within the Church and the continuity of the two, holding that the coming of the Kingdom can be seen in the progress of the Church in this world and the work wrought through believers, or even through all men of goodwill the world over. Others lay emphasis on the Kingdom that is to come in glory; and others again think of the Kingdom as the ever-increasing reign of the righteousness and the love of God as manifested in Jesus Christ in every realm of life.

Again, some hold that the progress of the Kingdom can already be seen in this world; others hold that the Church knows the Kingdom by faith only, since the victory of Christ is still hidden from the world and is destined to remain hidden until the end of this age.

In some Churches these differing conceptions are felt to be of great moment, and act as a barrier to full intercourse, while in others they form no such obstacle but are held side by side without interfering with complete communion.

(vi) THE FUNCTION OF THE CHURCH

The function of the Church is to glorify God in adoration and sacrificial service and to be God's missionary to the world. She is to bear witness to God's redeeming grace in Jesus Christ in her corporate life, to proclaim the good news to every creature and to make disciples of all nations, bringing Christ's commandments to communities as well as to individuals. In relation to those who belong to her fellowship or who are

placed under her influence, the function of the Church is through the ministry of the Word and the Sacraments, and through Christian education, to make them into convinced Christians conscious of the reality of salvation. The needs of individual souls call for pastoral care and for a fellowship in the things of the Spirit through which the members provoke one another to good works, and to walk worthily of their calling, by true friendship, mutual help and consolation, and the exercise of loving discipline. She is to intercede for all her members, especially for those who suffer for their faith, and for all mankind.

The Church must proclaim the righteousness of God as revealed in Jesus Christ and thus encourage and guide her members to promote justice, peace and goodwill among all men and through the whole extent of life. The Church is thus called to do battle against the powers of evil and to seek the glory of God in all things, looking to the day when His Kingdom shall come in the fulness of its power.

(vii) THE GIFT OF PROPHECY AND THE MINISTRY OF
THE WORD

We are agreed that the presence and inspiration of the Holy Spirit are granted to His chosen instruments to-day, and especially to those called to be ministers of the Word of God. Not only in the corporate life and the teaching of the Church as a whole, but in each of its members according to his ability and calling, the Holy Spirit has come to dwell. Indeed all perfect and abiding revelation given to us in Christ our Lord would certainly have perished from the world had there been no inspired men to record it and to preach it in every age. This revelation does not belong only to the past ; it is also an ever-present word by which God speaks directly to the listening soul.

Moreover all manifestations of the Spirit are manifestations of God's divine activity. It is here that prophecy finds its place in the Church's corporate life. In Christ all the truth of God's redemptive purpose for men is fully and sufficiently contained, but every age has its own problems and its own difficulties, and it is the work of the Spirit in every age to apply the one truth revealed in Christ to the circumstances of the time. Moreover, as past experience shows, these new applications bring to the Church a new understanding of the truth on which they rest. The Spirit may speak by whomsoever He wills. The call to bear witness to the Gospel and to

declare God's will does not come to the ordained ministry alone ; the Church greatly needs, and should both expect and welcome, the exercise of gifts of prophecy and teaching by laity, both men and women. When prophetic gifts appear it is for the Church not to quench the spirit or despise prophesyings but to test these prophesyings by their accordance with the abiding truth entrusted to it, and to hold fast that which is good.

(viii) "UNA SANCTA" AND OUR DIVISIONS

Everything which the New Testament teaches concerning the Church presupposes its essential unity. But we, as we confess our faith in the one Church, are conscious of a profound cleavage between that faith and the conditions of the present time.

We acknowledge that all who accept Jesus Christ as Son of God and their Lord and Saviour, and realize their dependence upon God's mercy revealed in Him, have in that fact a supernatural bond of oneness which subsists in spite of divergences in defining the divine mystery of the Lord. We rejoice that this sense of kinship is now drawing Christians nearer to each other, and that in many partial ways a foretaste of full fellowship between severed communions is even now being sought and found.

But we believe that the divisions of Christendom in every land are such as to hamper the manifestation of the unity of Christ's body. We deplore this with all our hearts ; and we desire the Conference to summon members of the Churches to such penitence that not only their leaders, but the ordinary men and women who hear their message, may learn that the cause of Christian unity is implicit in God's word, and should be treated by the Christian conscience as an urgent call from God.

CHAPTER IV

The Communion of Saints

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.”—HEB. xii. 1-2.

WE use the term “communion of saints” as meaning that all who are “in Christ” are knit together in one fellowship through the Holy Spirit. This conception, which is found repeatedly in the Scriptures, occurs as a phrase of the Apostles’ Creed, and gives expression to a precious truth for all Christians. With some, the phrase is regarded as synonymous with the Holy Catholic Church. For others, it expresses a quality of the Church which is realized only in so far as its members mutually share all the blessings which God bestows. For others, it is the description of a quality of life in those who are in grace. The communion of saints is not always regarded as co-extensive with the Church. For the Orthodox and certain other Churches and individual believers it means fellowship not only with living and departed Christians but also with the holy angels, and, in a very special sense, with the Blessed Virgin Mary.¹

In this connection the way in which we should understand the words “all generations shall call me blessed” was considered. No agreement was reached, and the subject requires further study.

The words “the communion of saints” (*κοινωνία τῶν ἁγίων*) express certain well-defined phases of the Christian Gospel and of the doctrine of the Church.

In the New Testament the word “saints” is applied to

¹ These last hold that the mother of our Lord, designated as “Theotokos” (God-bearer), the ever-Virgin, should be venerated as the highest of all saints and angels, and of all creation. In addition to the general recognition of the Communion of Saints, they venerate particular saints who are honoured by the Church, and ask their intercession and that of angels before God.

all the baptized. The term is further applied to the patriarchs, prophets, or martyrs of the Old Covenant and to those who, believing in Christ, laid down their lives for Him before they could receive baptism. In every case, the saints are those who are devoted to God, who yield themselves as instruments to His sovereign will. They are saints, not by virtue of their own merits, but through the forgiving grace and love of God.

There are Churches which hold that the communion is not as between individuals as such, but as between those who are being sanctified by God in His Church. Their unity is not merely the sum total of individuals, but it is a spiritual solidarity which has reality only in so far as they are in Christ, and thereby in His Church.

There are also those who interpret the word *ἀγίων* as neuter as well as masculine. For them the phrase means sharing in holy things, i.e., the means of grace. They emphasize right relations to holy things as the principal mark of the holiness of the faithful.

There are others who regard the Word of God and the Holy Spirit as the sole source of the communion of saints, and at the same time would emphasize righteousness and holiness of life. They would also stress the sacredness and value of the individual's personality. While doing so, they would guard against the evils resulting from an over-emphasized individualism by insisting on the corporate nature of the fellowship in Christ. Since the term "saints" is almost always in the plural in the Scriptures, so it is believed that there is no true sainthood apart from the saintly community.

We are agreed that the communion of saints most certainly involves the mutual sharing of both spiritual and temporal blessings on the part of all living Christians. We believe that this mutual sharing should transcend all racial, political, social and denominational barriers, in the spirit of Gethsemane and the Cross. Such, for example, is the fellowship of those associated in any truly Christian œcumenical movement. Therein we have experienced a very real, though not complete, communion of saints. Therein we humbly believe we experience the presence and power of the Holy Spirit.

Any conception of the communion of saints which is confined to the Church on earth alone is defective. Many further see in the communion of saints an affirmation of the unbroken communion between the living and departed in Christ. They believe themselves to be in communion with the departed and express this in their worship. They rejoice to think

that there is a growing consciousness among Christians of nearness to the redeemed in the unseen world, refusing to believe that death severs the communion of those on earth with those departed.

For some, it is sufficient to leave their departed ones with God, being linked with them through Christ. Others regard it as a Christian privilege and duty to pray for the departed. Still others, conscious of the living presence, guardianship and help of the saints, ask their prayers before God.

We all agree that we ought to remember with thankfulness those who as followers of Christ witnessed a good confession in their day and generation, thereby winning victories for Christ and His Kingdom.

We wish to make it clear that "the communion which the saints have with Christ does not make them in any wise partakers of the substance of His Godhead, or to be equal with Christ in any respect." In no circumstances should the cherishing of this doctrine veil or shadow the sufficient and only mediatorship of Jesus Christ as our Lord and Redeemer. Neither must this honouring of the saints descend to superstition or abuse.

A right understanding of the doctrine of the communion of saints will help us to realize more vividly both that we are in this life members one of another, and that

"We are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant."—HEB. xii. 22-24.

CHAPTER V

**The Church of Christ :
Ministry and Sacraments**

(i) THE AUTHORITY FOR THE SACRAMENTS

1. We are agreed that in all sacramental doctrine and practice the supreme authority is our Lord Jesus Christ Himself.

2. All the Churches have based their sacramental doctrine and order upon their belief that,¹ according to the evidence of the New Testament, the sacraments which they accept were instituted by Christ Himself. We are agreed that Baptism and the Lord's Supper occupied from the beginning a central position in the Church's common life, and take their origin from what was said and done by Jesus during His life on earth. Sacramental teaching and practice, therefore, are rightly founded upon the record of the New Testament.

3. The sacraments are Christ's gifts to His Church, which is not a static society but a living and growing organism and communion, guided by the Holy Spirit into all truth.²

4. The Holy Spirit enables the Church, walking by faith in its risen Lord, to interpret Holy Scripture as expressing the living Word of God to every age, and to exercise a stewardship of its tradition concerning the sacraments.

5. All Church tradition regarding the sacraments ought to be controlled and tested by Scripture.³

¹ Many preferred the original wording of this clause which ran ". . . have based their sacramental doctrine and order upon the evidence of the New Testament that. . . ."

² Scholars differ in their views of the passages of Scripture relating to the institution of the sacraments by our Lord. Many of the Conference believe that no one who recognizes the ministry and the sacraments as Christ's gifts to His Church should be excluded from a united Church on the ground that he does not stand for one particular view of the historical origin of the holy ordinances and the ecclesiastical offices.

³ The Orthodox and some others would wish to add: "All the Sacraments can be founded upon Holy Scripture as completed, explained, interpreted and understood in the Holy Tradition by the guidance of the Holy Spirit residing in the Church."

Anglican members observe: "The Church of England, while recognizing the authority of the Church to decree rites and ceremonies, forbids it to ordain anything contrary to the Scriptures, but limits the necessity of Scripture sanction to articles of faith in things necessary to salvation."

(ii) THE NATURE OF THE SACRAMENTS

1. The sacraments are given by Christ to the Church as outward and visible signs of His invisible grace. They are not bare symbols, but pledges and seals of grace, and means whereby it is received.

2. Grace is bestowed in the sacraments within the fellowship of the Church by the personal action of Christ upon the believer. Faith¹ is therefore a necessary condition for the effectual reception of grace.

3. God's gracious action is not limited by His sacraments.²

4. It is our Lord Jesus Christ who through the Holy Spirit accomplishes every sacrament, and the action of the minister of the Church is only instrumental.

5. The Sacraments are celebrated by the minister, not in virtue of any personal right of his own, but as minister of the Church.

6. Regarding the obligation of the sacraments and the questions whether and in what way they are to be deemed necessary to salvation there is divergence of doctrine among us. We think that some further mutual understanding and agreement on those points is required as a condition of full union.

(iii) THE NUMBER OF THE SACRAMENTS

The Orthodox Church, the (Assyrian) Church of the East, the (Coptic) Egyptian-Orthodox Church, the Syrian Orthodox and Armenian Churches and the Old Catholic Churches, and many individual believers, as well as the Roman Catholic Church, hold that there are seven sacraments, but the Protestant Churches accept only two, Baptism and the Eucharist. The Anglican Church has never strictly defined the number of the sacraments, but gives a pre-eminent position to Baptism and the Lord's Supper as alone "generally necessary to salvation."

The Society of Friends and the Salvation Army observe no sacraments in the usual sense of that term.³

¹ Baptist delegates desire this clause to run "faith on the part of the recipient is therefore. . . ."

² Orthodox delegates and some others desire to exclude from the reference of this proposition cases in which failure to receive the sacraments is due to contempt or culpable negligence, since sacraments are divinely instituted means of grace generally necessary for salvation.

³ See below, Chap. vi, p. 33.

The number of the sacraments largely depends upon the definitions of the term "sacraments" as given by various Churches. In most of the Protestant Churches there are such solemn religious acts as correspond more or less closely with some or all of the five other sacraments which are taught by the Roman, Orthodox, Old Catholic, and other Churches. And even though the name "sacrament" be refused they are nevertheless *instituta Dei utilia*, as the second Helvetic Confession puts it.

Most of us agree that the question of the number of the sacraments should not be regarded as an insurmountable dividing line when we strive to attain to a united Church.

The divergence between the practice of the Society of Friends and the Salvation Army on the one hand, and that of other Churches on the other, admittedly presents serious difficulties, but we trust that even here the Holy Spirit will show us His will.

(iv) VALIDITY

1. We agree that the sacraments practised by any Christian Church which believes itself to be observing what Christ appointed for His Church are means of grace to those who partake of them with faith.

2. Confusion has sometimes been introduced by the use of the term "valid" in the two following senses :

(a) It is sometimes used synonymously with "efficacious," so that the term "invalid" would imply that a sacrament has no spiritual value and is not a means of grace.

(b) It is sometimes used to imply that the sacrament has been correctly performed.¹

In so far as Christians find themselves obliged by loyalty to Christ and to His Church to judge that the sacraments practised by other Christians are invalid, or doubtfully valid, they should, in the cause of Christian truth and charity, do all in their power to see that the precise meaning of their judgment, and the grounds on which they are obliged to make it, are clearly understood.

Many of us are of opinion, and desire to record our belief, that, although it is the duty of a Church to secure that sacraments should be performed regularly and canonically,

¹ The Conference is indebted to Canon Quick for submitting a note on this subject which will be printed in the full record of the proceedings of the Conference.

yet no judgment should be pronounced by any Church denying the "validity" of the sacraments performed by any Christian Church which believes itself to be observing what Christ appointed for His Church.

A special difficulty in regard to union arises from a great difference in doctrine which must not be under-estimated. Those Churches which adhere to the doctrine of the Church from the age of the Great Councils to the Reformation regard it as one of the conditions for the validity of any sacrament except baptism (and in some cases, marriage) that it should be performed by a validly ordained or consecrated minister. Thus to them the validity of Holy Order is one of the indispensable conditions of the validity of other sacraments. On the other hand some other Christians do not hold ordination to be a sacrament of Christ's institution, yet hold that an ordained minister is the proper minister of the Eucharist. Other Christians again hold that ordination is a sacrament, but do not hold it to be an essential condition of the validity of other sacraments, that they should be ministered by a validly ordained presbyter or bishop.

3. We believe that every sacrament should be so ordered that all may recognize in it an act performed on behalf of the universal Church.

4. To this end there is need of an ordained ministry recognized by all to act on behalf of the universal Church in the administration of the sacraments.

NOTE.—The Orthodox delegates submit the following statement :

Validity.—As regards the validity of Sacraments the Orthodox delegates would like to confine themselves only to the following statement : According to the Orthodox doctrine valid Sacraments are only those which are (1) administered by a canonically ordained and instituted minister and (2) rightly performed according to the sacramental order of the Church.

They regard it therefore as unnecessary to accept any other document on this matter presented by the Conference.

(v) BAPTISM

Baptism is a gift of God's redeeming love to the Church ; and, administered with water in the name of the Father, the Son, and the Holy Spirit, is a sign and seal of Christian

discipleship in obedience to our Lord's command.¹ It is generally agreed that the united Church will observe the rule that all members of the visible Church are admitted by Baptism.

In the course of discussion it appeared that there were further elements of faith and practice in relation to Baptism about which disagreement existed. Since the time available precluded the extended discussion of such points as baptismal regeneration, the admission of unbaptized persons to Holy Communion,² and the relation of Confirmation to Baptism, we are unable to express an opinion how far they would constitute obstacles to proposals for a united Church.

(vi) THE EUCHARIST

I. We all believe that Christ is truly present in the Eucharist, though as to how that presence is manifested and realized we may differ. Every precise definition of the presence is bound to be a limiting thing, and the attempt to formulate such definitions and to impose them on the Church has itself been the cause of disunity in the past. The important thing is that we should celebrate the Eucharist with the unfailing use of bread and wine, and of prayer, and of the words of institution, and with agreement as to its essential and spiritual meaning.

If sacrifice is understood as it was by our Lord and His followers and in the early Church, it includes, not His death only, but the obedience of His earthly ministry, and His risen and ascended life, in which He still does His Father's will and ever liveth to make intercession for us. Such a sacrifice can never be repeated, but is proclaimed and set forth in the eucharistic action of the whole Church when we come to God in Christ at the Eucharist or Lord's Supper. For us, the

¹ Baptist delegates desire to add as follows: As regards the above statement which has been passed by their brethren who practise infant baptism, the Baptists could accept it as applying to the baptism of believers, *i.e.*, of those who are capable of making a personal confession of faith. In practising the baptism of believers only they hold that they are maintaining the practice of baptism as it is found in the New Testament in the Apostolic Church, and also the principle which is laid down on page 27 of the Report of Commission III, to this effect, *viz.*: "The necessary condition of receiving the grace of a sacrament is the faith of the recipient." They believe that children belong to God and that no rite is needed to assure His grace for them. This statement of the Baptists was accepted also by a representative of the Disciples of Christ on behalf of that body.

² For most Churches this is not an open question, since Baptism is regarded as the only and necessary means of admission to the Church.

secret of joining in that sacrifice is both the worship and the service of God ; corporate because we are joined to Christ, and in Him to each other (1 Cor. 10-17) ; individual, because each one of us makes the corporate act of self-oblation his own ; and not ceremonial only, but also profoundly ethical, because the keynote of all sacrifice and offering is "Lo! I come to do Thy will, O God." We believe also that the Eucharist is a supreme moment of prayer, because the Lord is the celebrant or minister for us at every celebration, and it is in His prayers for God's gifts and for us all that we join. According to the New Testament accounts of the institution, His prayer is itself a giving of thanks ; so that the Lord's Supper is both a *verbum visibile* of the divine grace, and the supreme thanksgiving (*eucharistia*) of the people of God. We are throughout in the realm of Spirit. It is through the Holy Spirit that the blessing and the gift are given. The presence, which we do not try to define, is a spiritual presence. We begin from the historical fact of the Incarnation in the power of the Holy Spirit, and we are already moving forward to the complete spiritual reality of the coming of the Lord and the life of the Heavenly City.¹

(vii) MINISTRY

A

The consideration of this subject took its start from the Report prepared by Commission III on the Ministry and Sacraments.

The following statements derived in substance from that Report are accepted by the Conference as providing a broad foundation for a common understanding of the nature and functions of the ministry.

I. The ministry was instituted by Jesus Christ, the Head of the Church, "for the perfecting of the Saints . . . the

¹ The Conference is indebted to the Bishop of Lincoln for submitting a note on this subject, which will be printed in the full record of the proceedings of the Conference.

Orthodox delegates desire to add the following statement :

Eucharist.— (a) The Orthodox Church believes and teaches that in the Sacrament of the Holy Eucharist, which is the extension of the only and once offered sacrifice of our Lord, the offered gifts by virtue of the consecration are changed (*metaballontai*) into the very Body and the very Blood of our Lord Jesus Christ, and given to the faithful for the remission of sins and life everlasting.

(b) The Holy Eucharist can be celebrated only by a validly ordained minister.

Certain other Churches and delegates would associate themselves with the Orthodox in making a somewhat similar statement.

upbuilding of the body of Christ," and is a gift of God to the Church in the service of the Word and sacraments.

II. This ministry does not exclude but presupposes the "royal priesthood," to which all Christians are called as the redeemed of Jesus Christ.

III. Ordination to the ministry, according to New Testament teaching and the historic practice of the Church, is by prayer and the laying-on of hands.

IV. It is essential to a united Church that it should have a ministry universally recognized.

It must be acknowledged, however, that even in connection with these statements, different interpretations are to be reckoned with.

For example, while all would agree that the ministry owes its origin to Jesus Christ and is God's gift to the Church, there are differences of judgment regarding the sense in which we may say that the ministry was "instituted" by our Lord.

Again, those who agree in accepting the laying-on of hands as the form of ordination differ on the meaning to be attached to the rite, or on the question by whom it should be administered.

Further fundamental differences of interpretation arise in connection with the doctrine of Apostolic Succession. In Episcopal Churches it has been thought of both as the succession of bishops in the principal sees of Christendom, handing down and preserving the Apostles' doctrine, and as a succession by laying-on of hands. From early times this double succession has been associated with the stewardship of the sacraments, and is regarded by certain Churches as constituting the true and only guarantee of sacramental grace and right doctrine. This view is represented by the statement formulated by the delegates of the Orthodox Church at Lausanne:

"The Orthodox Church, regarding the ministry as instituted in the Church by Christ Himself, and as the body which by a special charisma is the organ through which the Church spreads its means of grace such as the sacraments, and believing that the ministry in its threefold form of bishops, presbyters and deacons can only be based on the unbroken Apostolic Succession, regrets that it is unable to come, in regard to the ministry, into some measure of agreement with many of the Churches represented at this Conference; but prays God that He, through His Holy Spirit, will guide to union even in regard to this difficult point of disagreement."

Substantially the same view finds another expression in the following statement offered on behalf of the Old Catholic Church :

“ The Old Catholics maintain that Episcopacy is of apostolic origin, and that it belongs to the essence of the Church. The Church is the bearer of the ministry. The ministers act only by the commission of the Church. The ministry is received, administered and handed on in the same sense and in the same way as the Apostles handed it down to the Church. The Apostolic Succession means the inseparability of Church and ministry and the continuity of both.”

Certain other Churches of the East and some Anglicans would wish to be associated with one or other of the above statements.

Other Anglicans would interpret the Succession in a more general way to mean the transmission from generation to generation of the authority of ministerial oversight over both clergy and laity in the Church, and they regard it as both a symbol and a bond of unity.

In communions of the Presbyterian and Reformed tradition the view is held that the true Apostolic Succession is manifested in a succession of ordination by presbyteries duly constituted and exercising episcopal functions, and in the succession of presbyters in charge of parishes, with special emphasis on the true preaching of the Word and the right administration of the Sacraments. Thus the following statement was presented by Presbyterian delegates :

“ Presbyterian delegates desire to have it noted that the conception of the ministry held by their Churches is founded on the identity of “ bishops ” and “ presbyters ” in the New Testament ; that ordination is not by individual presbyters, nor by groups of presbyters, but only by “ presbyters orderly associated ” in courts exercising episcopal functions ; that a presbyterian succession in orders has been maintained unbroken ; and that the functions of the diaconate in the New Testament have been performed not only by those named deacons, but also in some measure by the lay eldership, which in addition to a responsible share in the government and discipline of the Church in all its courts, assists in the dispensing of charity, the visitation of the people, and the distribution of the elements at Holy Communion.”

Other communions, while unaccustomed to use the term "Apostolic Succession," would accept it as meaning essentially, or even exclusively, the maintenance of the Apostles' witness through the true preaching of the Gospel, the right administration of the Sacraments, and the perpetuation of the Christian life in the Christian community.

In every case Churches treasure the Apostolic Succession in which they believe.

B

In its brief consideration of the form which the ministry might take in the united Church of the future, the Conference started from the following formula in the Report of the Lausanne Conference :

"In view of (1) the place which the Episcopate, the Councils of Presbyters, and the Congregation of the faithful, respectively had in the constitution of the early Church, and (2) the fact that episcopal, presbyteral and congregational systems of government are each to-day, and have been for centuries, accepted by great communions in Christendom, and (3) the fact that episcopal, presbyteral and congregational systems are each believed by many to be essential to the good order of the Church, we therefore recognise that these several elements must all, under conditions which require further study, have an appropriate place in the order of life of a reunited Church, and that each separate communion, recalling the abundant blessing of God vouchsafed to its ministry in the past, should gladly bring to the common life of the united Church its own spiritual treasures."

The acceptance of the "historic Episcopate" carries with it the acceptance of the threefold ministry of bishops, presbyters and deacons. Many would hold that such acceptance does not require any one dogmatic determination of the doctrine concerning the ministry, while for some this would be requisite. But all who value the "historic Episcopate" hold that it should not be interpreted apart from its historical functions.

In a united Church the intimate association of the presbyters in council with the bishop, and of the laity with both, in the government of the Church, should be conserved or restored. Thus the Episcopate would be both constitutional and representative of the whole Church.

If the ministry of the united Church should sufficiently

include characteristic elements from the episcopal, presbyteral and congregational systems, the present adherents of those systems would have recognized each others places in the Church of God, all would be able to find a spiritual home in the united Church, and the doctrine of the Apostolic Succession would, upon a common basis of faith, attain to the fulness which belongs to it by referring at once to the Word, to the ministry and the sacraments and to the life of the Christian community.

It should, however, be recognized that there are members of the Conference who are not persuaded that it is God's will that the one spiritual life of the undivided Church should be expressed through any one form of government, but would find place side by side for Churches of differing form of government, and within or beside the more formally organized body would include freer societies like the Friends and the Salvation Army.

The foregoing suggestions are put forward in the knowledge that they contain features which at the present stage may be unacceptable to some Churches on both wings of the Movement, but we are confident that, where the will to unite exists, the Holy Spirit will enable the Churches in coming years to improve and develop these first tentative suggestions.

We are alike called of God to pray and to labour by every means for the promotion of this common aim, recognizing that the future or ultimate form to be assumed by the united Church must depend not only on the experience of the past, but above all, upon the continued direction of the Holy Spirit.

CHAPTER VI

The Church's Unity in Life and Worship

(i) OUR PREMISE AND OUR GOAL

WE take as the premise of our findings and our recommendations the already existing and growing spiritual unity, experienced by Christians as love of one another, understanding of one another, and respect for one another. We believe that no visible unity, acceptable to God and to the people of God, can be achieved save on the foundation of this spiritual unity. We believe that our common experience of spiritual unity derives from the fundamental faith that the Church is the body of Christ, and is, therefore, in principle and ideal, one. In trying to envisage the goal of our endeavours, we are not seeking to create something new; rather we are attempting to discover under the guidance of the Holy Spirit the full nature of the Church created by God in Christ.

Our goal is to realize the ideal of the Church as one living body, worshipping and serving God in Christ, as the fulfilment of our Lord's prayers and of our prayers.

(ii) THE SEVERAL CONCEPTIONS OF CHURCH UNITY

(a) *Co-operative Action*

The unity which we seek may be conceived as a confederation or alliance of Churches for *co-operative action*.

In all areas where common purposes and tasks exist, such action is already widely possible without violation of conscience. Church "federations" are the most common expressions of such unity, and one of the most hopeful paths to understanding and brotherly relations. We believe federation, so construed, is a promising approach to more complete forms of unity. We do not share the fears, often expressed, that "federation" in this sense will obscure the goal of a fuller unity or postpone its attainment. The experience of many Churches in many lands forbids such fears, since they run counter to the facts.

We recognize that federations for co-operative action should not be construed as examples of "federal union." Certain of our members wish to be recorded as believing that "federal union" is not merely the most we can achieve, but also the most that we should desire.

We are agreed that co-operative action between Churches unable to achieve intercommunion or to look towards corporate union, and compelled by fidelity to conscience to remain separate bodies with separate loyalties, is not our final goal, since co-operative action in itself fails to manifest to the world the true character of the Church as one community of faith and worship, as well as of service.

(b) *Intercommunion*

A second aspect of Church unity is commonly indicated by the term "*intercommunion*." This is the fullest expression of a mutual recognition between two or more Churches. Such recognition is also manifested in the exchange of membership and ministrations.

We regard sacramental intercommunion as a necessary part of any satisfactory Church unity. Such intercommunion, as between two or more Churches, implies that all concerned are true Churches, or true branches of the one Church.

We think that it should be pointed out that the word "intercommunion" has at present several different connotations. In the fullest sense it means a relation between two or more Churches in which the communion of each is open to all members of the other at all times. This is to be distinguished from relations in which the communion of one Church is "open" to members of other Churches without complete reciprocal recognition, and still more from the occasional welcoming of members of other Churches by a Church whose normal rule would exclude them. We believe that "regularity" and "mutuality" belong to the full meaning of intercommunion. When this term "intercommunion" is used in discussion of Church unity, its meaning should be clearly defined.

We must note also the occasions on which at a gathering of Christian people united in a common enterprise, a Church has invited all who have full status in their own Churches to receive the Holy Communion according to the rite of the inviting Church. This has occurred both at Oxford and at Edinburgh during the Conferences held this year. It is to be distinguished both from "intercommunion" and "open

communion" as usually understood, and from such "joint celebration" as took place at Jerusalem in 1928.

(c) *Corporate Union*

The third form in which the final goal of our movement may be expressed presents, from the standpoint of definition, the greatest difficulties. It is commonly indicated by such terms as "corporate union" or "organic unity."

These terms are forbidding to many, as suggesting the ideal of a compact governmental union involving rigid uniformity. We do not so understand them, and none of us desires such uniformity. On the contrary, what we desire is the unity of a living organism, with the diversity characteristic of the members of a healthy body.

The idea of "corporate union" must remain for the vast majority of Christians their ideal. In a Church so united the ultimate loyalty of every member would be given to the whole body and not to any part of it. Its members would move freely from one part to another and find every privilege of membership open to them. The sacraments would be the sacraments of the whole body. The ministry would be accepted by all as a ministry of the whole body.

Our task is to find in God, to receive from God as His gift, a unity which can take up and preserve in one beloved community all the varied spiritual gifts which He has given us in our separations. Such a living community, like all that lives, cannot be a construction; life can come only from life; the visible unity of the Body of Christ can issue only from the Living God through the work of the life-giving Spirit.

While we do not conceive of the "corporate union," which we seek from God, as a rigid governmental unity, we find it difficult to imagine that unity, as it would exist between Churches within the same territory, without some measure of organizational union. At the same time, we can hardly imagine a corporate union which should provide for the relative autonomy of the several constituent parts in entire neglect of the "federal" principle.

In particular, and with immediate reference to the existing world situation, we do not believe that a Church, "corporately" united, could be an effective international community without some permanent organ of conference and counsel, whatever might be the authority and powers of that organ.

(iii) THE FORMS OF LIKENESS BASIC FOR CHURCH UNITY

I. *Likeness in Faith or Confession as a Basis for Unity*

(a) ¹ Likeness in faith or confession is not necessary for co-operative action, but we find that essential unity in faith or confession is a necessary basis for (b) full inter-communion and for (c) corporate union.

Such essential unity in faith would be sufficiently expressed for many of the Churches represented in this Conference by such a statement as the following :

We accept as the supreme standard of the faith the revelation of God contained in the Holy Scriptures of the Old and New Testaments and summed up in Jesus Christ.

We acknowledge the Apostles' Creed and the Creed commonly called the Nicene, as witnessing to and safeguarding that faith, which is continuously verified in the spiritual experience of the Church and its members—remembering that these documents are sacred symbols and witnesses of the Christian faith rather than legalistic standards.

We further affirm that the guidance of God's Holy Spirit did not cease with the closing of the canon of the Scripture, or with the formulation of the creeds cited, but that there has been in the Church through the centuries, and still is, a divinely sustained consciousness of the presence of the living Christ. (*Note* : Known in the Orthodox Church as the Holy Tradition.)

Finally, we are persuaded, in the classical words of one of the non-confessional communions, that "God has yet more light to break forth from His Holy Word" for a humble and waiting Church. We Christians of this present age should therefore seek the continued guidance of the Spirit of the Living God, as we confront our troubled time.

Some of the Churches represented in the Conference hold that Scripture is not only the supreme but the sole standard and source of Christian faith ; they reject any suggestion of the equivalence of Scripture and tradition and any implication that the ancient creeds contain a sufficient interpretation of the Scriptural faith. Some of these Churches regard

¹ These letters in subsection (iii) refer to the three headings in subsection (ii) above.

certain later confessions as possessing an importance and authority at least equal to that of the ancient creeds.¹

(Note : We call attention here to the following statement in Section IV of the Lausanne Report :

“ It is understood that the use of these Creeds will be determined by the competent authority in each Church, and that the several Churches will continue to make use of such special Confessions as they possess.” (*Faith and Order*, edited by H. N. Bate, p. 467.)

The Orthodox and certain other Churches can accept the Nicene Creed only in its uninterpolated form without the *filioque* clause, and those Churches and others hold that the “ Holy Tradition ” must be acknowledged as a standard and source of the faith complementary to, though wholly consonant with, the revelation in Scripture.

2. *Likeness in Non-Sacramental Worship*

(a) Likeness in non-sacramental worship is not necessary for co-operative action.

(c) In the non-sacramental worship of God the Father, Son and Holy Spirit, we are agreed that there is little remaining occasion for maintaining the existing divisions between our Churches, and much common ground already exists for further unity.

We are all united, in such worship, in the use of the Holy Scriptures. We are further united in common prayer, which may be expressed in the spoken word, through silence, or by employment of the sacred treasures of Christian literature, art, and music. In this worship we all stand before God in adoration of His majesty, bringing to Him our own needs and the needs of our fellows. We wait for His grace in the forgiveness of our sins and for the restoration of our spirits through renewed communion with Him, and we dedicate ourselves to His service and the service of all mankind.

3. *Likeness in Sacramental Faith and Practice*

(a) Co-operative activities do not require likeness in doctrine and administration of the sacraments.

(b) For Intercommunion.

(i) Some of us hold that Churches which within their own order practise the two Gospel sacraments can freely allow intercommunion between their respective members.

¹ See also Chap. iii, p. 9.

(ii) Others hold that no such intercommunion can take place until their Churches have agreed as to the validity of each other's ministrations of these, to them, essential sacraments.

(c) For full corporate union it will be necessary to reconcile the differences between Churches which insist, some upon two sacraments, some upon seven, and some upon no formal sacraments whatsoever.

The sacrament of the Lord's Supper (or Eucharist) is the Church's most sacred act of worship. Unity in sacramental worship requires essential unity in sacramental faith and practice.

The Society of Friends, in the silence of its meetings, seeks without formal sacraments the Real Presence of Him who suffered death that mankind might have life.¹

In this connection we find much cause for encouragement in (i) the liturgical movement on the Continent, and among the non-liturgical Churches in many other lands, and (ii) the increasing opportunities allowed for silence, and for spontaneity among those who use traditional liturgies. In this matter the distinction between liturgical and non-liturgical forms of worship is a diminishing occasion for division.

4. *Likeness of Orders as a Basis for Unity*

(a) Lack of likeness of orders is no obstacle to co-operative action.

For (b) full intercommunion and (c) corporate union it will be necessary to reconcile the differences between Churches which hold (i) that a ministry in the three-fold form of bishops, priests, and deacons was instituted in the Church by Christ; (ii) that the historic episcopate is essential for corporate union; (iii) that a ministry was instituted by Christ in which bishops as distinct from presbyters are not essential; (iv) that no specially ordained ministry whatsoever is required by the conception of the Church.

5. *Likeness in Polity as a Basis for Unity*

(a) Likeness in polity is not necessary for co-operative action.

(c) With reference to corporate union most of us endorse the following statement from Section V of the Lausanne Report²:

¹ See Chap. v, p. 19.

² This assumption as regards episcopacy is not accepted by large sections of Free Church opinion.

“ In view of (1) the place which the episcopate, the council of presbyters, and the congregation of the faithful, respectively had in the constitution of the early Church, and (2) the fact that episcopal, presbyteral and congregational systems of government are each to-day, and have been for centuries, accepted by great communions in Christendom, and (3) the fact that episcopal, presbyteral and congregational systems are each believed by many to be essential to the good order of the Church, we therefore recognize that these several elements must all, under conditions which require further study, have an appropriate place in the order of life of a reunited Church.” (*Faith and Order*, p. 469.)

It will be noted that the above statements assume a substantial likeness, already existing or conceded in theory, with respect to faith, confession, worship, polity.

It will be further noted that there is a marked unlikeness, whether as a matter of existing practice or as a matter of rival doctrines, when we are considering sacraments and orders.

(iv) OBSTACLES TO CHURCH UNITY

I. *Obstacles which are restricted to “ Faith ” and “ Order ”*

We find that the obstacles most difficult to overcome consist of elements of “ faith ” and “ order ” combined, as when some form of Church government or worship is considered a part of the faith.

But we are led to the conclusion that behind all particular statements of the problem of corporate union lie deeply divergent conceptions of the Church. For the want of any more accurate terms this divergence might be described as the contrast between “ authoritarian ” and “ personal ” types of Church.

We have, on the one hand, an insistence upon a divine givenness in the Scriptures, in orders, in creeds, in worship.

We have, on the other hand, an equally strong insistence upon the individual experience of Divine grace, as the ruling principle of the “ gathered ” Church, in which freedom is both enjoyed as a religious right and enjoined as a religious duty.

We are aware that between these extremes many variations exist, expressed as well in doctrine as in organiza-

tion, worship, and types of piety. These variations are combinations of the two contrasted types of Church to which we have referred.

We do not minimize the difficulties which these contrasted types of Church present to our Movement, nor are we willing to construe them as being due mainly to misunderstandings or to sin.

It is our hope and prayer that through the guidance of the Holy Spirit they may, in God's good time, be overcome.

Meanwhile it is our duty to attempt by study to enter still more sympathetically into the experience of others, and to "keep the unity of the Spirit in the bond of peace."

We suggest that the full range of the contrast between the two types of Church to which we have been referring, is in no wise covered by the antithesis of episcopal and non-episcopal orders.

This contrast may be expressed in many other terms. The problem of the authority of Scripture and the modes of its interpretation is the most classical instance.¹

2. *Obstacles not restricted to "Faith" and "Order"*

(a) Obstacles which are, in part, theological or ecclesiastical, and, in equal part, sociological or political.

Such obstacles are met in the case of a national Church which hallows the common life of a given people, but is at the same time exposed to the perils of an exclusive provincialism or of domination by a secular state.

Frequently renewed testimony, given at this Conference, makes it plain that the Churches of the mission field are grievously hindered in their efforts to solve problems of this order so long as they remain unsolved in the "home" lands.

(b) Obstacles which are due mainly to historical factors.

We have, in Western Christendom, many separations which are the result of the divided secular history of Europe.

We have, in the Near and Middle East, certain conspicuous examples of religiously isolated communities, whose isolation is primarily due to their loyalty to an ancient heritage which goes back to earliest Christian times and often to lands far off from those in which they now exist.

¹ See also Chap. ii, p. 11.

(c) Obstacles which are of "cultural" origin.

In Churches which already enjoy substantial agreement upon matters of faith and order, and which may be said to stand upon common ground as representatives of one or other of the two contrasted types of Church, the prospect of corporate union is by no means clear or assured.

These Churches are not conscious of any obstacles to such union because of mutually exclusive doctrines. They are, however, kept apart by barriers of nationality, race, class, general culture, and more particularly, by slothful self-content and self-sufficiency.

(v) WHAT CAN WE DO TO MOVE TOWARDS THE UNITY
WE SHOULD SEEK ?

The unity we seek is not simple but complex. It has two aspects: (a) the inner spiritual unity known in its completeness to God alone; and (b) the outward unity which expresses itself in mutual recognition, co-operative action and corporate or institutional unity. The concrete proposals here brought forward may be regarded as next steps toward the realization of the unity which the Churches should seek. Some of these proposals are of concern to individual communions, others of concern to groups of communions in certain countries or other areas, and still others may be considered as of œcumenical or world-wide range.

I. *Need of Wider Knowledge*

In view of the admitted fact that a principal hindrance to Christian and Church unity is the widely prevailing ignorance, apathy and inertia on the whole subject of unity, we earnestly advocate the launching and conduct in various communions of an adequate educational œcumenical programme. To this end simple, and also more elaborate, outlines of study of interesting and relevant aspects of the Christian union movement should be prepared and introduced.

Existing books on the principles of the world-wide Christian movement, now commonly called "œcumenism," though valuable, are, as a rule, too technical for general use. So much depends on a widespread understanding of this subject that special material should be produced for the general Church membership. For instance, a series of small volumes

about the various communions, giving the facts which are most distinctive, significant, and of living interest, would meet a very real need in many countries. There is a place, moreover, for carefully planned articles in the more influential magazines. Current œcumenical developments must also receive more systematic attention in both the religious and the secular press. It is at this point—the failure to educate the rank and file of the lay membership, both men and women—that so many co-operative and union schemes break down or fail to advance.

In this connection we warmly approve the proposal, already discussed in several quarters, that an authoritative, Christian, œcumenical review should be undertaken, preferably under the auspices of such œcumenical Church organization as may follow the Oxford and Edinburgh Conferences.

2. *Theological Education*

It is to be desired that theological colleges, faculties or seminaries should make provision in the curriculum for instruction of the future ministry in all that pertains to the drawing together of the various Christian communions, with special reference to the more significant developments and plans of present-day œcumenical movements. The chairs dealing with doctrine should include instruction in the doctrines and life, not only of the Church to which each institution is attached, but also of other communions. Chairs of Church History, Liturgics, Symbolics and Missions should deal with the history and work of all branches of Christendom. In certain centres this can be achieved by joint action on the part of several colleges. Moreover, in addition to instruction through lectures and seminar work, inter-visitation on the part of students of the colleges of different communions should be encouraged. The valuable work of the Œcumenical Seminar in Geneva will be found suggestive, as also the activities of the Student Christian Movements in the theological colleges and seminaries.

3. *Cultivation of the Spirit of Unity*

The spreading of the spirit of Christian œcumenical fellowship needs not only the conscious communication of knowledge and ideas, but the fostering of such attitudes and spiritual experience as will lead to the desire for unity. While this is true of old and young alike, it is peculiarly desirable that in the processes of Christian education this principle should be borne in mind.

4. *Research Groups*

The plan followed in Holland, France, Victoria (Australia), and also in other countries of forming societies of theologians and other scholars for more profound study and research in the problems of œcumenism might well be followed in other countries, possibly through the agency of existing institutions.

5. *Special Times of Prayer*

The practice in some countries, for example, Norway, of setting apart one Sunday each year for special prayer for the œcumenical movement is worthy of wide observance. Since 1920 the world-wide observance of the eight days before Pentecost (Whitsunday) as a special time of prayer for the unity of Christ's Church has been fostered by the Faith and Order Movement. Moreover, we draw attention to the suggestion of Pastor Wilfred Monod, endorsed by many others, that when the Holy Communion is celebrated the officiating minister should use words in prayer or in preaching which will help worshippers to identify themselves with the whole Christian fellowship in the act of communion.

6. *Mutual Church Aid*

The practice of the early Christian Church, which is being followed so helpfully to-day by the European Central Office for Inter-Church Aid, the Russian Church Aid Fund, and by certain individual communions, of affording mutual help to suffering or weaker Churches of other communions, is not only an expression of the spirit of Christ but also an invaluable means of fostering œcumenical education and fellowship.

7. *Spiritual Preparation*

A precursor to many very significant Church union movements has been prolonged and pronouncedly spiritual preparation, including united movements for prayer, and joint participation in such Christian tasks as evangelism and meeting great moral and social needs. Of this there are conspicuous examples in India, China, Japan and Korea, as well as in the West. The recent united Preaching Mission in a score or more of the leading cities of America, and other united evangelistic campaigns, not only afford convincing demonstrations of unity but also have been the means of generating the spirit

of unity and creating a temper which finds the continuance of division intolerable.

The Conference urges on all the Churches the desirability of organizing and participating in efforts of evangelism in co-operation with Christians of other communions, both as a means of bearing effective witness before the multitudes who are detached from Christianity and as a means of expressing and strengthening that unity in the Gospel which binds together in spiritual fellowship those who own allegiance to different Churches.

8. *Principles of Co-operation*

It is widely recognized that sound policies of co-operation in all spheres of Christian action have done much to facilitate the drawing together of the Christian Churches. Such co-operation between Christian bodies, if it is to be truly effective, must have regard to certain guiding principles and governing considerations drawn from experience already accumulated in many countries.

Among these attention is called to the following :—

- (1) In determining the sphere of co-operation due regard is paid to the objects to be achieved, namely :
 - (a) to meet real and recognized need ;
 - (b) to obviate conflict and unnecessary waste ;
 - (c) to accomplish important results which cannot be secured as well, if at all, by the co-operative agencies working separately.
- (2) At the very beginning of the undertaking the various bodies joining in the co-operative arrangement enter into an understanding as to objectives, scope, direction, assignment of responsibilities, support and all else vital to the success of the undertaking, and this understanding is set forth with clarity in writing.
- (3) The co-operative agency possesses only such power as the co-operating bodies confer upon it.
- (4) The plan of organization is made as simple as is compatible with achieving the desired results.
- (5) Everything is done openly and in consultation.
- (6) There is a sincere determination to understand the viewpoints and the distinctive characteristics of the different units, and willingness to accept what others have to give.

- (7) Wherever co-operation is undertaken it is carried through so thoroughly as to create the confidence on which further developments must depend.
- (8) No large venture of co-operation can proceed to high success without adequate financial resources, but it is believed that those will be forthcoming if the other conditions here emphasized are met.
- (9) The leaders are on their guard lest in their own lives there be manifested or tolerated those things which tend to destroy co-operation or to make impossible true Christian unity; for example, ignorance and prejudice, hazy thinking and vague statements, selfish ambition and jealousy, suspicion and lack of frankness, intriguing and disloyalty.
- (10) The prime consideration to be borne constantly in mind by all engaged in the work of co-operation is that of rendering Christ-like service. First and last in point of importance is the recognition of the Lordship of Jesus Christ, and the conviction that He Himself wills co-operation and unity.

9. Fellowships of Unity

Springing up in different parts of the world are fellowships of unity which are exerting an influence out of all proportion to their number. The Association of Unity inaugurated by the late Peter Ainslie is an illustration. Other examples are the Friends of Reunion in Great Britain, the Anglican and Eastern Churches Association, and the Fellowship of St Alban and St Sergius. Still another is the Fellowship of Unity in Egypt. This fellowship holds each year great united meetings of members of several communions, Eastern and Western, provides lectures on various aspects of the religious life and practices of the Churches, furnishes articles for the press dealing with œcumenical questions, and arranges for parties to visit different Churches at special times and seasons for the study of different forms of worship. The Churches have hardly begun to explore the possibilities of realizing a more vital understanding and a deeper unity through acquaintance with each other's modes and experiences of worship. Much might be done by introducing the best-known hymns of one Church or confessional group into the service of others.

The Conference asks the Continuation Committee to take

this matter into consideration, and to take steps to promote the study of liturgical questions by the appointment of a commission or by what other method seems best.

10. *Regional Conferences*

We believe the time has come when in our various countries there should be held regional conferences similar to those held at Oxford and Edinburgh. In certain of the larger countries there might well be held in different areas a series of more intimate consultations, or retreats, of Church leaders, or other specialized groups.

11. *Youth Movements*

A most reassuring feature of the œcumenical movement is the growing keen interest in the subject being manifested by the Student Christian Movements and other Christian youth organizations. This interest should be fostered in every possible way. We commend heartily the World Christian Youth Conference planned for the year 1939.

12. *Increase of Intercourse*

We draw attention to the multiplying examples of exchange of membership, of interchange of pulpits, and of inter-communion on the part of the different Churches in all parts of the world, and, subject to proper understanding and regulation, believe that these practices should be encouraged.

Where occasional communion is admitted in the practice of a Church but is not formally recognized by its law, it is desirable that, where principles permit, this apparent incongruity should be removed as soon as possible in order to avoid misunderstanding, both on the part of the recipient and of members of the communion extending the invitation. Where hesitancy still remains because of this ambiguity or for any reason, the communicants of one Church, whether ministers or laymen, should be encouraged to be present, even if they do not participate, at the sacraments of other Churches. And such presence should be regarded as an act of common worship expressing the measure of spiritual unity already attained.

We feel moved to say in this connection that neither those who press for intercommunion nor those who feel obliged to oppose it should condemn the others, but should in all ways respect one another's consciences; but all Christians should

be saddened by every hindrance to the fellowship of full communion with all sincere disciples of our Lord.

13. *Plans for Church Union*

It is recommended that communions represented at the present Conference should consider the desirability of setting up effective standing commissions for the study of the œcumenical questions, for fostering mutually helpful relations with other communions, and for conducting conversations with other communions leading toward Church union.

It is highly desirable, in countries where conditions are favourable and the time seems ripe, that those communions which already enjoy a considerable measure of mutual understanding, fellowship and co-operation should proceed without undue delay to the stage of official negotiations, or at least of conversations, and in particular should produce, as soon as may be, a preliminary or provisional draft scheme of union for submission to their constituencies.

14. *Needs of Special Areas*

In certain regions circumstances make a special demand on the Churches for co-operative action. One type of problem is presented by areas where there has been a sudden marked increase in population, or where there have been created entirely new communities through the operation of rehousing schemes. This calls for united action on the part of different Churches, and the absence of such action is likely to lead to bitterness, strife and wasted effort. To deal with such situations it is suggested that the Churches, where their principles permit, should set up permanent comity or international commissions to review, recommend and guide the location of new Churches. Such a plan will avoid the danger of congregations being created which have a local unity, but are cut off from the contacts and resources afforded by membership in a wider communion. Similar action may be possible in the numerous centres where, owing to a decrease of population, more Churches exist than the populations need or can support. There are other problems presented in other areas which are susceptible of similar treatment.

15. *Territorial and Œcumenical Unity*

A problem calling for far-sighted policy is that presented in areas where, when union is under discussion, it becomes necessary for a Church to choose between, on the one hand, entering

into a unity with other denominations within the same national boundary, and, on the other hand, maintaining connections with other Churches of its own order throughout the world. Experience shows that the injury done to the Christian cause by the multiplicity of separate Churches within a given area is so great that the territorial unity of Churches should normally be regarded as desirable where it can be accomplished without violating the principles of the Churches concerned. It must, however, be recognized that the ideal of a territorially or nationally united Church is accompanied by certain dangers. Therefore we urge that in developing Church union on the territorial basis every care should be taken to preserve in nationally constituted Churches a sense of œcumenical relationship, and to maintain such relationship in every possible way. For example, the United Church of Canada not only has united three communions into one united Church, but also maintains affiliations with the œcumenical bodies to which the three uniting communions belonged.

16. *The Older and Younger Churches*

The Churches and Mission Boards of the West have a great responsibility to discharge in regard to union movements among the younger Churches. Even where the younger Churches are autonomous, they will naturally seek counsel and encouragement from the older Churches to which under God they owe their origin. While it is right and proper for the older Churches to place at the disposal of younger Churches what they most value in doctrine, worship and order, it must be recognized as a fundamental necessity that in all matters both older and younger Churches should be free to follow the leading of the Spirit of God as it is apprehended by them.

The Conference has heard, with deep appreciation, of movements towards Church union in many parts of the world. It regards the scheme for Church union in South India, about which three Churches are now negotiating, as deserving of particular attention and study, because in it an attempt is being made to include within a united Church communions holding to the episcopal, the presbyteral and the congregational principles. The importance of prayerful study of this scheme is further shown by the fact that union negotiations based on its principles are in progress in other parts of the world. In dealing with this and with similar cases the Churches of East and West alike may be called upon for great acts of trust.

17. The Council of Churches

This Conference as well as the World Conference held at Oxford have approved in principle the proposal that the Churches should form a Council of Churches. Some members of this Conference desire to place on record their opposition to this proposal, but we are agreed that if the Churches should adopt it, the Council should be so designed as to conserve the distinctive character and value of each of the Movements represented in the two Conferences. To this end it is desirable that, while freedom should be exercised in the formation of special committees, the Churches as such should come together on the basis of the doctrine of the Incarnation. The largest success of the plan depends upon securing adequate representation of every communion.

NOTE

On Wednesday, August 18th, the above Report was received and commended for consideration to the Churches *nemine contradicente*. The Conference then approved the addition of the following rider :

The Conference desires to express its appreciation of the work done by the preparatory Commissions. The books and reports they have produced have been of the greatest value to the Conference in its deliberations, and it desires to commend them to the Churches for continued study in the coming years.

(A list of these will be found at the end of this pamphlet.)

PROPOSED WORLD COUNCIL OF CHURCHES

Report of the Committee to which the Conference referred the Report of the "Committee of Thirty-Five."¹

As approved by the Full Conference with one dissentient on Wednesday, August 11th, 1937.

Consideration has been given to the fact that the desire for closer relations between the two movements, Faith and Order and Life and Work, originated in their own councils and led to the formation of the Committee of Thirty-five to consider the future relations of the two movements. That Committee has submitted a plan for a World Council of Christian Churches. The chief inducements for this proposed closer relationship have been that the two movements or conferences in carrying out their commissions, as received from the Churches, have learned that they have many interests and purposes in common and are closely inter-related. It has also been learned that in the appeal to the Churches for continued interest and support the question is often naturally asked why there should be two world movements when the lay mind does not understand and appreciate their distinctive functions.

Although we have doubts about some details in the plan proposed—for example, the composition of the proposed central council and the method of appointing its members—we do not deem it worth while to single them out, as they can be remedied in the process which our Committee suggests in bringing the plan to completeness.

The terms of our appointment by the participating Churches preclude our formal approval of the proposed plan for a World Council. Therefore :

I. We recommend that the Conference :

- (1) Give a sympathetic welcome to the general plan without committing itself to details.
- (2) Commend it to the favourable consideration of the Churches.

¹ See note following (p. 48).

II. We further recommend that the Conference, through its Arrangements Committee, appoint a committee of seven members who shall co-operate with a similar committee appointed by the Universal Christian Council on Life and Work to form a "Constituent Committee" of fourteen, whose duties shall be :

- (1) To revise and complete the details of the plan for a World Council.
- (2) To submit the completed plan to the Continuation Committee of the World Conference on Faith and Order.
- (3) To arrange for the submission of the completed plan to the Churches when it is approved by the Continuation Committee.
- (4) To convene the World Council when it is approved by the Churches.

III. We also recommend that the Continuation Committee of this Conference be instructed :

- (1) To instruct its Secretary, when he receives the completed plan from the Constituent Committee, to circulate it to all the members of the Continuation Committee, after which the Committee shall take prompt action either as a body or through its Executive Committee.
- (2) To give approval to the completed plan only if the following guarantees be incorporated :
 - (a) That the World Council's Commission on Faith and Order shall, in the first instance, be the Continuation Committee appointed by this Conference.
 - (b) In any further appointments made by the Council to membership of the Commission on Faith and Order, the persons appointed shall always be members of the Churches which fall within the terms of the Faith and Order invitation as addressed to "all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour."
 - (c) The work of the Commission on Faith and Order shall be carried on under the general care of a Theological Secretariat appointed by the Commission, in consultation with the Council and acting in close co-operation with other secretariats of the

Council. The Council shall make adequate financial provision for the work of the Commission after consultation with the Commission.

- (d) In matters of common interest to all the Churches and pertaining to Faith and Order, the Council shall always proceed in accordance with the basis on which this Conference on Faith and Order was called and is being conducted.
- (e) The World Council shall consist of *official* representatives of the Churches participating.
- (f) Any Council formed before the first meeting of the General Assembly shall be called Provisional, and the Assembly, representing all the Churches, shall have complete freedom to determine the constitution of the Central Council.

NOTE.—At their separate sessions held in August and September, 1936, in successive weeks, the Universal Council for Life and Work, and the Continuation Committee of the World Conference on Faith and Order, passed Resolutions recommending the appointment of a Committee to review the work of œcumenical co-operation since the Stockholm and Lausanne Conferences, and to report to the Oxford and Edinburgh Conferences regarding the future of the œcumenical movement.

It was further agreed that this Committee should be appointed by a group representing various œcumenical movements, and should consist mainly of persons holding positions of ecclesiastical responsibility in the different Churches, but should also contain representatives of the view-point of laymen, women and youth, and some officers of the œcumenical movements.

The group designated for this purpose, after consultation with the leaders of the movements and of the Churches, constituted the Committee, known as the "Committee of Thirty-Five." This "Committee of Thirty-Five" met for a two-day session at Westfield College, Hampstead, London, on July 8th, 9th and 10th, 1937 and unanimously recommended that each of the two World Conferences at Oxford and Edinburgh should adopt certain proposals for the foundation of a World Council of Churches, as follows :

1. That the Conference regards it as desirable that, with a view to facilitating the more effective action of the Christian Church in the modern world, the movements known as "Life and Work" and "Faith and Order" should be more closely related in a body representative of the Churches and caring for the interests of each Movement.

2. That the Conference approves generally the following Memorandum :

The new organization which is proposed shall have no power to legislate for the Churches or to commit them to action without their consent ; but if it is to be effective, it must deserve and win the respect of the Churches in such measure that the people of greatest influence in the life of the Churches may be willing to give time and thought to its work.

Further, the witness which the Church in the modern world is called to give is such that in certain spheres the predominant voice in the

utterance of it must be that of lay people, holding posts of responsibility and influence in the secular world.

For both these reasons a first-class Intelligence Staff is indispensable in order that material for discussion and action may be adequately prepared.

There are certain œcumenical movements, such as the I.M.C., the World Alliance for International Friendship through the Churches, the W.S.C.F., the Y.M.C.A., the Y.W.C.A., and the Central Bureau for Inter-Church Aid with which the new body should enter into relationship, both in order that the life in them may flow into the Churches, and that those movements may derive stability and true perspective from the Churches. The actual approach to these would need to be determined with regard to the basis and function of each.

We regard as parts of the responsibility of the new body :

- (i) To carry on the work of the two World Conferences.
- (ii) To facilitate corporate action by the Churches.
- (iii) To promote co-operation in study.
- (iv) To promote the growth of œcumenical consciousness in the Churches.
- (v) To consider the establishment of an œcumenical journal.
- (vi) To consider the establishment of communication with denominational federations of world-wide scope as well as with the Movements named in the preceding paragraph.
- (vii) To call World Conferences on specific subjects as occasion requires.

3. That the Conference approves the establishment of a World Council of Churches functioning through the following bodies :

(i) A General Assembly of representatives of the Churches (in accordance with a plan to be determined later) of approximately two hundred members meeting every five years.

(ii) A central Council of (approximately) sixty members which shall be Committee of the General Assembly when constituted,¹ meeting annually, *e.g.* :

- (a) Twelve from North America appointed through the Federal Council.
- (b) Nine from Great Britain, appointed in such a manner as the Churches in Great Britain may decide.
- (c) Eighteen from the countries on the Continent of Europe (to be assigned to the different countries).
- (d) Nine representing the Orthodox Churches.
- (e) Six representing the Younger Churches (to be appointed on the advice of the I.M.C.).
- (f) Six representing South Africa, Australasia and areas not otherwise represented.

(One-third of the representatives in each case to be laymen or women, so far as possible. In the event of the number of laymen and women elected being less than one-third of the total, the Council shall allot to one or more of the appointing bodies additional places up to the number of ten to be filled by laymen or women.)

(iii) A commission for the further study of Faith and Order subjects to be appointed at Edinburgh, and vacancies to be filled by the Central Council.

(iv) A Commission for the further study of Life and Work subjects to be appointed by the Central Council, with a view to facilitating common Christian action.

4. That power be given to the Central Council to call into such relationship with itself as may seem good, other œcumenical movements.

¹ The constitution for the General Assembly shall be worked out by the Central Council in consultation with the Churches and the national Christian organizations.

5. That pending the creation of any new organization, each Movement shall carry on its own activities through its own staff.

6. That the Conference appoint a Constituent Committee of seven members to co-operate with a similar committee appointed at Edinburgh (or Oxford) to complete the details and to bring the scheme into existence.

N.B.—It is suggested that the General Assembly should approve the scheme for the Central Council, but should invite the constituents as described in Section 2 to appoint the members of that Council in accordance with the scheme.

In order to secure that these proposals should be thoroughly examined and the considered judgment of the Conference obtained, they were first referred to a special committee consisting of sixty members representative of the Conference as a whole, with Dr Ross Stevenson as Chairman. This committee spent two afternoons examining them, and presented its report to the full Conference at an evening session on Wednesday, August 11th. The Archbishop of York, who had been Chairman of the "Committee of Thirty-Five," vacated the Chair, and Dr Garvie presided over the meeting. At 11 p.m. the Chairman, knowing it to be the desire of the Arrangements Committee that the Conference should be given the fullest possible opportunity of discussion before making up its mind, urged the adjournment of the debate to another day. But a motion to this effect was rejected, and a counter-motion to vote at once, proposed from the floor of the house, was carried by a large majority. The Report of the Committee of Sixty was then adopted with one dissident.

AFFIRMATION

of union in allegiance to our Lord Jesus Christ
 adopted by the Conference by a standing vote
 on August 18th, 1937, *nemine contradicente*

The Second World Conference on Faith and Order, held in Edinburgh in August 1937, brought together four hundred and fourteen delegates from one hundred and twenty-two Christian communions in forty-three different countries. The delegates assembled to discuss together the causes that keep Christian communions apart, and the things that unite them in Christian fellowship. The Conference approved the following statement *nemine contradicente* :—

We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, Who lived, died, and rose again to bring us to the Father, and Who through the Holy Spirit dwells in His Church. We are one because we are all the objects of the love and grace of God, and called by Him to witness in all the world to His glorious Gospel.

Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently His will for His Church. We believe, however, that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus.

We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by His Spirit into fulness of unity.

We are thankful that during recent years we have been drawn together ; prejudices have been overcome, misunderstandings removed, and real, if limited, progress has been made towards our goal of a common mind.

In this Conference we may gratefully claim that the Spirit of God has made us willing to learn from one another, and has given us a fuller vision of the truth and enriched our spiritual experience.

We have lifted up our hearts together in prayer ; we have sung the same hymns ; together we have read the same Holy Scriptures. We recognise in one another, across the barriers of our separation, a common Christian outlook and a common standard of values. We are therefore assured of a unity deeper than our divisions.

We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take.

We believe that every sincere attempt to co-operate in the concerns of the Kingdom of God draws the severed communions together in increased mutual understanding and goodwill. We call upon our fellow-Christians of all communions to practise such co-operation ; to consider patiently occasions of disunion that they may be overcome ; to be ready to learn from those who differ from them ; to seek to remove those obstacles to the furtherance of the Gospel in the non-Christian world which arise from our divisions ; and constantly to pray for that unity which we believe to be our Lord's will for His Church.

We desire also to declare to all men everywhere our assurance that Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of His Spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, Who makes us one in spite of our divisions ; that He may bind in one those who by many worldly claims are set at variance ; and that the world may at last find peace and unity in Him ; to Whom be glory for ever.

LIST OF PUBLICATIONS

The following publications may be obtained, without charge, from the Secretariat at Cheyney Court, Winchester, England, or 111 Fifth Avenue, New York City, U.S.A.

No.

55. REPORTS OF THE LAUSANNE CONFERENCE. 1927.
66. THE THEOLOGY OF GRACE : Report of the Committee of Theologians. 1931.
81. REPORT OF COMMISSION III ON THE MINISTRY AND SACRAMENTS. 1937.
82. REPORT I OF COMMISSION IV ON THE MEANINGS OF UNITY. (Price, 1s. ; 40 cts.)
83. REPORT II OF COMMISSION IV ON THE COMMUNION OF SAINTS. (Price, 1s. ; 40 cts.)
84. REPORT III OF COMMISSION IV ON NON-THEOLOGICAL FACTORS IN THE MAKING AND UN-MAKING OF CHURCH UNION. (Price, 1s. ; 40 cts.)
85. REPORT V OF COMMISSION IV ON NEXT STEPS ON THE ROAD TO A UNITED CHURCH. (Price, 1s. ; 40 cts.)
86. QUESTIONS PROPOSED FOR DISCUSSION BY SECTION IV OF THE 1937 (EDINBURGH) WORLD CONFERENCE.
87. REPORT OF COMMISSION II ON THE CHURCH OF CHRIST AND THE WORD OF GOD.
88. NOTES FOR THE USE OF SECTION I OF THE EDINBURGH (1937) CONFERENCE.
89. WHO'S WHO AT EDINBURGH. 1937.

The following may be ordered through any bookseller :

FAITH AND ORDER : PROCEEDINGS OF THE WORLD CONFERENCE, LAUSANNE, August 3-21, 1927. London : Student Christian Movement Press. Price, 4s. (In America copies may be obtained from The World Conference Secretariat, 111 Fifth Avenue, New York. Price, \$1.50.)

THE DOCTRINE OF GRACE. Edited by W. T. Whitley, LL.D. London : Student Christian Movement Press ; New York : The Macmillan Company. Price, 15s. ; \$4.50.

CONVICTIONS: A SELECTION FROM THE RESPONSES OF THE CHURCHES TO THE REPORT OF THE WORLD CONFERENCE ON FAITH AND ORDER. Edited by the Rev. Leonard Hodgson with the assistance of the Very Rev. H. N. Bate and Ralph W. Brown. London: Student Christian Movement Press; New York: The Macmillan Company. Price, Ss. 6d; \$3.

THE MINISTRY AND THE SACRAMENTS. Report of the Theological Commission appointed by the Continuation Committee of the Faith and Order Movement under the Chairmanship of the Rt. Rev. A. C. Headlam, Ch., D.D., Bishop of Gloucester. Edited by the Rev. Roderic Dunkerley, B.D., Ph.D. London: Student Christian Movement Press. Price, 18s.

A DECADE OF OBJECTIVE PROGRESS IN CHURCH UNITY, 1927-1936, Report No. 4 of the Commission on the Church's Unity in Life and Worship. H. Paul Douglass, D.D. New York: Harper & Brothers. \$1.50.

DIE KIRCHE CHRISTI UND DAS WORT GOTTES, Studienbuch der 2. Theologischen Kommission. Herausgegeben von Generalsuperintendent D. Zoellner, Berlin, und Professor D.Dr. Stählin, Münster. Furcheverlag. Kaufpreis RM. 4.0.

DAS GÖTTLICHE GEHEIMNIS. Von Professor D.Dr. Wilhelm Stählin, Münster. Johannes Stadauerverlag, Kassel. Kaufpreis RM. 2.80.

THE MYSTERY OF GOD. Wilhelm Stählin. (A translation of the above.) Student Christian Movement Press. London: 7s. 6d.

An Examination of the Report of the Archbishops' Commission on Doctrine in the Church of England

The Annual Message of the
Evangelical Education Society of
the Protestant Episcopal Church

*The Conservation of Reformation Principles
The Guarantee of Spiritual Progress.*



DECEMBER, 1938



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ANNUAL MESSAGE
of the
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of the
Protestant Episcopal Church

THE critical examination by our President, of the Report of the Archbishops' Commission on Doctrine in the Church of England, which was published in the July number of the *Chronicle*, is herewith sent forth as the annual message of this Society to its members and to the whole Church. The close relation between the Church of England and the Protestant Episcopal Church entails responsibilities as well as privileges. The currents of thought in the English church flow into our Church as regularly as the tides of the Atlantic make their way into Delaware and Chesapeake Bay and their tributary streams. Manifold have been the advantages in culture, learning, sanity and sobriety of this close affiliation, but, as Phillips Brooks was fond of emphasizing, the association has its perils. An American Church that believes in the American basic principle of the separation of Church and State has a different point of view from the Church of England, which adheres to the ancient usage of a union of Church and State. We have no inclination to criticise the English nation or Church for continuing this ancient alliance consecrated by history, and closely interwoven into English life and literature. Still we are convinced that our American plan of separating Church and

State, and giving no church any special privilege, has special advantages and we should be lacking in discrimination and insight if we did not appreciate that English Ecclesiastics and Theologians show at times the perturbing influence of their close relation to the State. This was recently shown unmistakably by the abandonment of the Reformation gains in the concord that was negotiated between English Churchmen and the representatives of the Eastern Churches, at a time when the English government had its own reasons for wishing a close accord with the Greek and Balkan peoples. But it has been an idiosyncrasy of English thought ever since the time of the Reformation. At that time it was the universal belief that national welfare and safety required that all the inhabitants of a nation should belong to one Church,—the Church of the Ruler. *Cujus regio, ejus religio* was the accepted maxim of statecraft, largely acted upon by plain people and later on justified philosophically by Hobbes. It was never, however, accepted by the spiritually-minded Reformers who appreciated that the gospel necessarily is a divider of the people of a nation as well as of the members of a household. They were determined, cost what it might, that the Church of Jesus Christ should free itself from the traditions of man which were obscuring the glory and lessening the power of the Gospel of the grace of God. In England Statesmen and Reformers sought to combine these objects by reducing the belief required of the laity to the minimum of the Apostles Creed, and setting forth by authority a form of worship in which Christians of every shade of belief could participate, and at the same time establishing in the XXXIX Articles requirements,

which it was fondly hoped would keep out of the ministry men who are not in sympathy with the fundamental principle of the English Reformation that the Scriptures are the basis of our faith and teaching.

This admirable solution of the problem, the best of all the Reformation reconstructions, never had a fair trial. The contest between Parliament and King, between authority and liberty, between pre-historic custom and new modes of life and thought tore the Church asunder. In the light of experience, we can see that greater flexibility in worship might have been granted and that it was unfortunate that so much Augustinian theology was imbedded in the Articles and liturgy. Those mistakes were, however, inevitable at that stage; but the method itself of large liberty for the laymen and greater loyalty to the Church exacted from the clergyman, was we hold, essentially sound. It only continued a custom that dates from the earliest days of Christianity; that is followed in every department of human activity. Unusual knowledge of the law and special loyalty is required of the lawyer; expert knowledge and the Hippocratic oath is exacted of the physician; special training and oaths are required of soldiers and officials of all kinds. A Church seeking to free itself from encumbering traditions was obliged by the exigencies of the situation to demand that its authorized teachers should be in accord with the fundamental principles of its reformation.

These requirements were also useful as a testimony and explanation of the gospel, "as this Church hath received the same". Their value was strikingly exemplified in the history of the Protestant Episcopal Church. By the latter

part of the 18th Century there was considerable divergence in the English-speaking world from the Augustinian view of human nature expressed in the Articles. The followers of Wesley both in England and America frankly rejected what they called the Calvinism of the Articles. These views were wide-spread in America and the Episcopalians at the organization of the Protestant Episcopal Church thought that it was a good time to get rid of the Articles. It was, however, soon realized that Americans expected a Church, especially a Church that claimed to be a teaching Church and an inheritor of valuable traditions, to declare its position more explicitly than by the recitation of the Apostles' Creed. An authoritative explanation of its rites, ceremonies, usages and teachings was popularly demanded. Accordingly in 1801, A. D., at the instigation of the deputies from churchly Connecticut the XXXIX Articles were adopted. The subscription demanded was of a more liberal character than the then stringent requirements of the Church of England. As soon as Theological Seminaries were founded, commentaries on the Articles became the textbook of theological instruction. In England as every one knows, detailed subscription was required for years. Their standing has thus been expressed by Bishop Harold Browne of Winchester, in his Commentary which was widely used on both sides of the water, and brought out in an American edition by Bishop Williams of Connecticut: "The Articles (ever since their first adoption) have been signed and assented to by all the clergy of the Church, and by every graduate of both Universities and have been an authority beyond any single Convocation or Parliament, namely the unanimous and sol-

emn assent of all the bishops and of the two universities for over 300 years.”

[Please bear in mind this statement of the Bishop of Winchester, when reading later on the Archbishop of York’s apology for waiving aside the Articles.]

We must not be understood to approve of the way the Articles were imposed by the Universities; nor the rigid terms of subscription that were exacted until the modified subscription for substance of doctrine was permitted in the latter part of the 19th Century, by the Act of Parliament in 1865 to be exact. As the great Masaryk so well said, “Reformation in a living Church is not accomplished once for all! it is a continuing process.” It was a great misfortune that for centuries the terms of subscription were so rigid, and that as beliefs changed the official teaching of the Church was not modified. Some liberty of interpretation is inevitable in dealing with a written document in a changing world but when this principle is carried far and divergence between the beliefs of the signer and the plain words of the document become numerous and far-reaching then there is great danger of undermining the probity of the clergy and lessening confidence in their moral and intellectual integrity.

A re-casting of the Articles long past due both in England and in the United States has been made one of the most fundamental obligations of the Church by the progress of scholarship which has freed us from the static and rigid views of inspiration which were derived from the Synagogue. The Church can no longer “shirk the task of disentangling its spiritual message from the association of a particular imagery.” A Church which bases its teachings

on the Scriptures, must avail itself of the new light that has been thrown on the Scriptures, or to use John Robinson's phrase that has "broke forth" from the Word.

The way to bring peace to our Church is to reduce the official teachings of the Church to the essentials that can be proved by Holy Writ and have been confirmed by Christian experience and the fruits of the spirit. St. Paul is our best guide. He did not widen the church by yielding to the claims of the Judaizers; he rejected their errors.

We hold that the English Church will never make itself the gathering place of the English-speaking Christians by rejecting the gains of the Reformation. Those gains are chiefly registered in the Articles on the Church and Sacraments, which are thrown over in the Commission's Report. As a reviewer of the Report has well said in the October issue of *The Hibbert Journal*, "The Commission set out to define neither (1) What is it to be a Christian?—nor (2) What is it to be a member of the Church of England, but (3) What is it to be a Catholic! The word Catholic being interpreted, not in its widest sense of 'universally believed' which would be the first question above but in an altogether narrow and sectarian sense." We believe that the greatest need of the Church today is a revision of the Articles in which the work of the Reformation will be conserved and continued.

We are not in accord with those who think that the Church should have no Articles of belief and make no special requirements of official teachers. The failure of the Friends to hold their young people or extend their fellowship has shown that religion cannot be successfully spread without being embodied in propositions to serve as wires for conduct-

ing its electricity. This lesson has recently been corroborated by the experience of the Czechoslovak Church that was inaugurated in January, 1920, proclaiming itself Christian, national and democratic, and pledging itself to maintain the rights of freedom of conscience and independence of thought. This basis was found to be too vague, and a few months later the dogmatic teaching of the Serbian Church was adopted, still, however, allowing freedom of conscience and independence of thought. As we have admitted, an unchanging creed in a changing world leads to casuistry and ultimately excludes from the ministry candid minds, averse to sophistry. The remedy is obvious, the Articles should be revised. This procedure Bishop Hensley Henson, of Durham, has advocated in England with great force and eloquence. This Report with its semi-approval of scholastic sophistries makes this need still more manifest.

Would that there was any prospect of such a reforming revision in the Articles of the Protestant Episcopal Church. Until that improvement can be achieved, it is well to have it pointed out that the Articles have proven bulwarks of liberty in the Church of England. The argument might have been strengthened by comparing the moderate language of the Articles about the baptism of young children as "being most agreeable with the institution of Christ" with the ascription in the Baptismal office of the same efficacy to Infant Baptism that is ascribed to Adult Baptism. But we must not keep our readers any longer from the paper, to which these remarks are intended as a preface.

We conclude with two quotations which contain our apology for our plain-speaking.

The first is from our own memorial volume entitled *Abiding Values of Evangelism*. "This Society believes that it is by the Truth that the kingdom of God is being established and is convinced that the comprehensiveness of the Church's charity must not be allowed to check the pursuit and inculcation of Truth".

The second is from a letter of Bishop Parsons of California, in which regretting his inability to attend the Society's Seventy-fifth Anniversary, he writes: "Surely all of us who are trying to hold the Church to the deeper spiritual meanings which were revealed at the Reformation must keep as close together as we can." That is both the endeavor and the appeal of this Society.

*Submitted by The Publication Committee of the
Evangelical Education Society of the Pro-
testant Episcopal Church.*

REV. CARL E. GRAMMER, *S.T.D.*

PROF. WM. STARR MYERS, *Ph.D.*

REV. JAMES M. COLLINS

REV. JOSEPH PAUL MORRIS

REV. CHARLES H. LONG.

*THE REPORT OF THE ARCHBISHOPS'
COMMISSION ON DOCTRINE IN THE
CHURCH OF ENGLAND*

A CRITICAL ANALYSIS

By CARL ECKHARDT GRAMMER

We have read this long-awaited report with the care due to the scholarly distinction and prolonged labors

of the authors, and the nobility of its purpose, defined by the archbishops to be the demonstration of "the existing agreement within the Church of England and the investigation of how far it is possible to remove or diminish existing differences." While we appreciate the learning and irenic spirit exhibited we regret to say that we cannot regard the purposes of the appointment as achieved. The report is more successful in bringing into prominence the extent and depth of disagreements than in emphasizing agreements, and far from containing any counsels for removing differences only expresses the vague hope that eventually all differences may be reconciled in some all-embracing synthesis. Thus far it has acted more like the stone Cadmus threw, than as a message of conciliation. The evangelicals of England and anglo-catholics on both sides of the water have disapproved of it.

Among the modernists there has been a difference of opinion, some hailing it as a charter of liberty, but others agreeing with the views expressed in the *Hibbert Journal* by Guy Kendall, the former headmaster of University college school, London, that "there is almost a reactionary tendency in the general character of its theology." It may be that the task assigned is impossible, that schools of thought moving in opposite directions cannot be reconciled. One thing is certain, however, and that is that the method adopted in this report gives little promise of being a success.

That method is to widen the comprehensiveness of the English church by giving a kind of official sanction to various traditions by declaring them not inconsistent with the church's "system". Hitherto the understanding has been that

the official teaching of the church is found in the church's formularies and in them only; that any excess or defect of doctrine must be defended or commended on private grounds. Now, however, the commission declares that certain traditions which persist outside of the teaching of the formularies are in harmony with the church's "system". The report carefully avoids the word "doctrine", substituting for it the word "system" or "traditions". Indeed it might be designated as a study of traditions rather than of doctrine in the church of England. It is true that in their admirable resolutions on the ethics of subscription the commission lays down the principle that "general acceptance of authoritative formularies may be reasonably expected of the authorized teachers of the church", and it is also emphasized that "personal opinions which differ from the traditional (sic) teaching should be carefully distinguished from the normal teaching given in the church's name". Yet no definition is anywhere given of this "normal teaching", nor are we told where it is to be found. Indeed on page 25, it is bluntly stated, "There is not and the majority of us do not desire that there should be a system of doctrine distinctly anglican." Yet the English church requires its ministers before ordination to pledge themselves to teach the doctrine "as this church hath received the same". That doctrine, the church courts have always held, is contained in the formularies of the church, that is in the creeds, thirty-nine articles, catechism and liturgy. Some modification of the closeness of agreement with these ancient standards was clearly sanctioned when the form of subscription to the XXXIX articles was relaxed in the latter part of

the XIXth century, but that there was a sound core and solid value in them in the official opinion of the church is manifest in their retention for substance of doctrine. If the right policy had been followed, the commission would have searched for that sound core, that substance of doctrine, the great simple essentials of our Faith. The opposite course however was taken, and in his introduction to the report, no less a person than the archbishop of York waives aside the articles and formularies. The passage is so significant that I quote it in full, taking the liberty of interjecting some comments to shorten the discussion: "Some will be surprised", writes the archbishop, "that we have not given greater prominence to the Anglican formularies and in particular to the thirty-nine articles. There is much ignorance and confusion of mind about the articles [should not the commission have made their standing plain?] They have not at any rate from the early seventeenth century onwards [i. e., from the era of Laud] taken in our system the position occupied in the Lutheran system by the Augsburg Confession. They are not a complete confession of faith but a declaration of the positions [note the avoidance of the words doctrine or teaching, positions suggesting strategy and not conviction. Did the martyrs die in behalf of positions?] adopted by the church of England at a critical moment in relation to the chief controversies of that moment. A clergyman wishing to instruct in the Christian faith the communicants in his parish or the candidates for Confirmation seldom has occasion to refer to the articles: [How about the VIth article on the Scripture?'] he is guided by the catechism and other parts of the Prayer Book. Moreover the articles

are in their influence upon the life and thought of the Church inevitably far less formative [note the word: adoration before the altar is very formative] than the Prayer Book; for the constant worship of any group of Christians must exercise a more pervasive and penetrating influence than any formula to which the worshipping congregation has no frequent occasion to refer; especially when that formula is found to be largely concerned with questions no longer foremost in our minds."

In such fashion the articles which are largely concerned with the very questions of church, ministry, and sacraments, that occupy the largest section of this report are coolly waived aside. No wonder the Earl of Oxford and Asquith expressed in his Memoirs his amazement at the attitude of the English clergy, especially the liberals, to the standards of their church. It is a great pity that the commission did not include an eminent lawyer among its members. He would have explained the position that the articles held in the church of England "system" for over three hundred years, and still hold among its standards. He would have shown his fellow members how the articles have protected liberty of thought, and the legal position in the church of England of the evangelicals, broad churchmen, and ritualists. This beneficent result he would have pointed out was attained by the principle of interpretation enunciated by the Judicial Committee of the Privy Council in the Gorham case, confirmed by many other decisions, namely that the language of devotional services must be interpreted by the accurate and technical language of the articles, and not *vice versa*. This is, of course, only another way of saying that rhetoric must be

subordinated to logic. Exactly the opposite course, it will be noticed, is approved by the archbishop and taken by the commission. If the courts had taken their view in the famous trials it would have gone hard with evangelicals and broad churchmen.

Few, and the writer is certainly not one of them, would claim that the articles are today thoroughly satisfactory statements of doctrine. They need revision as the Bishop of Durham has claimed in a weighty article. Their view of human nature is too Augustinian, and disparaging. We could dispense with the article on predestination and indeed a number of others. But the articles on the church, ministry, and sacraments, we contend, are a long way ahead of the theories about the sacerdotal character of the ministry and a "presence" in the elements, which under the cloak of "traditions" enjoy a quasi-sanction in this report as not inconsistent with the "system of the English church". The articles freed the English church from scholastic subtleties—on the ground that they are not taught in Scripture. Any teaching that the elements are changed by consecration, and that our Lord is so present in them that they are rightful objects of adoration is not merely an addition to the teaching of our church; it is in plain contradiction to the language and spirit of the articles, and to the teaching of the liturgy and rubrics, especially the great rubric in the communion of the sick.

It is noticeable that in spite of this waiving aside of the formularies, the commission lays the greatest emphasis upon the statement in the articles that the sacraments are "effectual signs of grace", drawing many deductions from that word "effectual" with complete disregard of other sig-

nificant statements about faith as the channel through which the benefits are received. The only theory of the sacrament which the commission has the nerve to reject is the theory of transubstantiation, which is rejected on the scholastic ground that it "overthroweth the nature of a sacrament", this reason being explicitly preferred to the other two reasons stated in the articles, "repugnant to the plain words of scripture", and "hath given occasion to many superstitions"! The pragmatic test of fruitfulness is never referred to in the report.

Only strife and inefficiency can result if a church gives its sanction to teachings which a large school in it regards as erroneous and harmful. Many members of the church of England hold that any theory of the eucharist that asserts a presence in that sacrament different in kind from the presence in prayer, makes the Lord's supper a magic rite, and is therefore repugnant to reason and injurious to morals. The Church of England rejected such theories at the Reformation, and cannot afford to give them its sanction now. If it did so, it would endanger one of the most beneficent results of the Reformation namely the conviction that the greatest of all means of grace, outranking all sacraments, is the faithful performance of daily duties. Magical sacramentalism inevitably disparages secular life. It is because of the commission's departure from the high standard of the articles on the subject of the church, ministry and sacraments, that its report must be regretfully characterized as reactionary.

Indeed the plea on page 167 that the words of institution of the Lord's supper have rightfully been given by the spirit-

inspired church a larger meaning than they had on the lips of Jesus, would, if logically followed, justify the claim of the papacy to rule by divine right and make ecclesiastical tradition the final arbiter of Christian doctrine. A report that ignores completely the origins of many traditions, and gives a quasi-approval to adoration before the elements and private prayer to the saints can hardly be characterized as a charter of liberty. We must insist that it is as a whole reactionary and an abandonment of many of the gains of the Reformation.

I cannot change this opinion, because the commission makes some concession to modernism, and approves the presence in our ministry of those who doubt or disbelieve the Virgin Birth or the Empty Tomb. I take it for granted that such doubt does not extend to the resurrection appearances, a belief in which seems to me indispensable in an authorized teacher of the church. This concession will have little value unless the creed is simplified. A minister who like the writer comes as the result of his ministerial studies to regard the Virgin Birth as insufficiently attested, and incongruous with the complete humanity of Jesus may remain in the ministry for the sake of the work and the ideals of the church and be ethically at peace, especially if he has allowed his dissent on this minor point to be known. But it is very improbable that such a man would enter the ministry doubting a statement of fact in the creed. Insistence upon belief in "all the articles of the Christian faith as contained in the Apostles' Creed" has prevented some worthy people from standing as sponsors and has kept some sincere and scrupulous people from confirmation. In the Protestant Episcopal Prayer

Book an additional question has been recently inserted in the office of adult baptism and in the confirmation service to this effect, "Do you promise to follow Jesus Christ as your Lord and Saviour?" This is undoubtedly inserted as an interpretation of the first question, a kind of Hebrew parallelism. Eventually it should be made the only question. The more we simplify the better.

According to Bishop Hunkin [see the appendix of his excellent little book "Is it Reasonable to Believe?"] a form of simplification of the creed is now widely used in the children's services in England. The Bishop of Truro approves the new custom, and advocates the retiring of the present creeds into the archives of the church. He suggests the following creed as suitable for general use :

"I believe in God, the Father, all sovereign, Maker of Heaven and Earth, and in Jesus Christ, His son, our Lord, who came to dwell among men. He died upon the cross and rose again to live forever as our King: I believe in the Holy Spirit: the fellowship of the universal church: the forgiveness of sins, and the Life Eternal". That creed could be said by a Salvation Army captain at one end of the line, and by a modernist at the other. Such a simplification, and not an elaborate synthesis, attempting the Hegelian feat of combining contradictions is the true method of reconciling differences.

It would be difficult to estimate the injury that has been inflicted upon religion by subscription to creeds interpreted in an unnatural sense. The profoundest student of the history of England in the eighteenth century attributes the disbelief that was so shockingly prevalent in that century among

the upper classes largely to their loss of faith in the sincerity of the clergy who had almost universally proclaimed with fervor the divine right of kings, and then supinely acquiesced in the overthrow of James II, and the change of succession by Parliament. Belief, profession and practice must be in accord, if religion is to be a power. The seekers after a unity of the churches are endeavoring by simplification to bring the churches closer together. The same method of simplification should be tried inside of the Church of England, and I may add in its sister church, the Protestant Episcopal Church in the United States. One of our greatest needs is a short and simple creed, that will require no sophistry to explain its acceptance. Sincere and earnest men in touch with modern thought and culture will not enter the ministry unless we make it plain that they are not committed to outworn and disintegrating forms of thought.

St. Paul made a universal church possible by cutting loose from the beggarly elements of Judaism. The English reformers gave a new character to the English church by throwing overboard tradition, and basing the church's official teaching upon the Scripture, necessarily of course upon the Scriptures as then understood. Now that the New Learning has given us a new understanding of the Scriptures and we have cast off the tradition of the synagogue about the nature of inspiration, we need a new simplification of the creed, and deliverance from the tyranny and obscurantism of ancient metaphors. The commission is on the wrong tack in its elaborate study of sacrifice and ancient forms of thought. We need to get rid of the sacrificial and sacerdotal conceptions, which are used in the Epistle to the Hebrews to com-

mend the gospel to a people reared in Levitical conceptions of religion.

They are no more appropriate to our modes of thought than the Jewish conception of the proper sphere of women is applicable to our modes of life. Dr. Hort uttered a great word, when he said that progress must be made by purification. Nowhere is purification more needed than by making it plain that the Church of England does not officially teach a divine right theory of the ministry, magical views of the sacraments, nor a legal conception of the church and its unity although it does not exclude the holders of these views from its ministry. We cannot anchor to those notions and at the same time sail on into new regions of truth.

No amount of cutting loose, however, will be of any avail, if our sails are not filled by the breeze of unselfish devotion to high ideals, to the ideals of Jesus. This review is already longer than we intended, but we cannot forbear to point out before closing that the most effective method of reconciling intellectual differences is devotion to a common task. When we contemplate the hideous conditions of the world today, the holocausts in Spain, the pillages, ravages and wholesale slaughter in China, the uncounted murders in Russia, the ruthless repressions in Germany and Italy, the complete break-down of the efforts to establish the reign of international law, it is manifest that spiritually and ethically man has yet hardly learned to lisp, much less to understand the full significance of the life and message of Jesus. A church imbued with the spirit of love and service, content to unite its members on a few basic convictions and pursuing with ardor the ideals of Jesus would soon find its

existing differences diminishing and draw into its membership sincere and earnest seekers after God and His Kingdom.

A simpler creed and a new spirit of devotion and service is the real need of the churches.

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The Bulletin

The Council for Social Service

The Church of England in Canada

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A Great Vision

The Oecumenical Movement

EDITOR'S NOTE: *In our recent Bulletin, No. 97, our contributors discussed the general theme of Christianity in relation to Social, Economic and Political Problems. If ever there were a time when we should see the relevancy of Christianity to life and its conditions it is today. More than that, we must make it relevant — if we may so speak — to life and its conditions, to the inter-relationships of men in their various community groups. Today the Churches are seeking to do that, to apply the gospel of Christ to the corporate affairs of men, as much, perhaps, as in any age of His long struggle with Mammon and with Caesar.*

To make the struggle triumphant a more united Christian Front is necessary. The Oecumenical Movement, save with a few bright spirits, was at first almost an unconscious Movement of the Churches. Today it swings into the conscious orbit of our thought. The Church closes her ranks. The Churches are but regiments fighting in the Army of the Living God. The World is united against her today with an intensity not seen since the days of pagan Rome. The Church, therefore, must be united in her fight against the World.

Dr. Hiltz has drawn a clear and comprehensive statement of the World Movement of the Churches in as brief a space as possible. He brings it down to the present moment in Canada. We heard his paper discussed at a clericus meeting and we asked that he give it to the wider clientele of our Church.

The Movement is full of challenge to our people and to all Christian people. It is pregnant also with hope. We trust that our people — clergy and laity — will seek a closer sense of fellowship with all Christian brethren, that they will pursue an intensive and continued study of the problems that face the Church today, and that they will find more ways of co-operating with others in order that we may create a Common Front against the rulers of the darkness of this world.

Church union is not to be hurried. We must not cast aside essentials of the faith as we have received them. Nor are we of the Anglican Communion asked to do so. Christian unity will be greater than we have dreamed of. But while it will be the gift of God to his Church and while it will come only to men of goodwill we must strive to help. In the meantime we rejoice in the unification of the Movement thus far in the World Council of Churches.

The Council for Social Service rejoices that part of its task has been to participate for our Church in the Life and Work Movement which has sought to bring to light the implications of the gospel in the field of community relationships. We believe, therefore, that we contribute to what is in part our own task — as it is in part the task of our Missionary Society and of our Educational Board — when we seek to interest our Church people in this Movement which is at once so full of challenge and of hope.

We are grateful to Dr. Hiltz for his article.

W.W.J.

The Oecumenical Movement Towards Co-Operation and Unity

Rev. Canon R. A. Hiltz, M.A., D.D., D.C.L.

The Oecumenical Movement must be thought of as a Movement made up of many strands.

There are, however, two of these strands which may be said to constitute the two main lines of development which the Movement has followed. These are usually referred to as "Faith and Order", and, "Life and Work".

1. The Faith and Order Strand.

For the beginnings of this effort, we must go back to the year 1910, when the first World Missionary Conference was held in the city of Edinburgh attended by delegates representing the great Missionary Societies of Europe, Great Britain and North America. Out of this Conference developed the International Missionary Council, under whose auspices the Jerusalem Conference was held in 1928, and the Madras Conference in 1938.

At the Edinburgh Missionary Conference the question of Christian Unity naturally arose, and it is interesting to note that the Oecumenical Movement towards Christian Unity, which developed from that Conference was initiated by a branch of our own Communion. It was Charles Brent, a former Canadian, and a Bishop of the Episcopal Church of the United States, and a layman, Mr. Robert Gardner, strongly backed by the then Archbishop of Canterbury, Dr. Randall Davidson, who were responsible for the launching of what later came to be known as the Faith and Order Movement.

Out of this effort developed the World Conference on Faith and Order, held at Lausanne in 1927, which was really the first Conference to bring together representatives of practically all the non-Roman communions. They met to discover "how far there was agreement, and on what points there was disagreement amongst Christians." While the differences were serious, the agreements were sufficient to render it advisable to appoint a Continuation Committee for study and research, and to arrange to call a second conference when it seemed wise to do so. This second conference was the one held at Edinburgh in 1937.

2. The Life and Work Strand.

While the Lausanne and Edinburgh Conferences were concerned with questions of Faith and Order, there were, of course, other problems confronting the Christian Church. Not only was the great question of Peace agitating the minds of Christian people, but there were all those various questions in the realm of practical Christianity.

In 1914 the World Alliance for Promoting International Friendship through the Churches was formed, but the breaking out of the War made it impossible to do much.

Following the Great War, however, Archbishop Söderblom of Sweden took the initiative in calling a World Conference to deal with social and political questions. This Conference met at Stockholm in 1925, and was the first World Conference in the realm of practical Christianity, as Lausanne was the first in the field of Faith and Order.

Out of the Stockholm Conference came the Universal Christian Council for Life and Work, with its various Commissions for study and research.

During the twelve years which followed the Stockholm Conference, these Commissions did much work, and in 1934, it was decided to arrange for a second conference. In view of the fact that the major issue before the World at that time was in the realm of the totalitarian state, and the encroachment of secularistic forces, it was decided that the subject for discussion at this second Conference should be the relation of Church, Community and State, in the Social, Economic and Educational areas.

This Conference was held at Oxford in 1937, and like the Edinburgh Conference of the same year, was the second world Conference in its particular field.

3. Weaving These Strands Together.

One of the most important results growing out of the Oxford and Edinburgh Conferences was the steps taken to co-ordinate these two movements under one organization.

The proposal for this arose from resolutions passed at the meetings of the Universal Christian Council for Life and Work and of the Continuation Committee on Faith and Order held in August and September, 1936, and was the result of a growing feeling that the two movements were, of necessity, extending their work into each other's fields.

At these meetings, a special Committee was appointed to prepare a recommendation for the Oxford and Edinburgh Conferences, which Committee, known as the Committee of Thirty-Five, under the Chairmanship of the Archbishop of York, recommended unanimously to the Oxford and Edinburgh Conferences:—

- (a) That, with a view to facilitating the more effective action of the Christian Churches in the modern world, the movements known as "Life and Work," and, "Faith and Order" should be more closely related, in a body representative of the Churches, and caring for the interests of each Movement.
- (b) That the Oxford and Edinburgh Conferences appoint a Constituent Committee of fourteen members, seven from each Conference, to complete the details and bring the scheme into effect.

Both Conferences approved the proposal in principle, and appointed members to the Constituent Committee. The Faith and Order Movement, however, stipulated that the principles upon which the Faith and Order Movement was founded should be carefully safeguarded in any proposed new organization.

The Committee of Fourteen met, and after careful consideration, it was decided that the task was too big for so small a group, and so it was agreed that the Archbishop of York, as Chairman of the Committee, should call a conference of representatives of the Churches concerned.

This Conference met at Utrecht in May 1938.

4. The Utrecht Conference.

The Conference at Utrecht was a very representative one, fully 75 religious communions being represented, including the Eastern Orthodox, the Old Catholic Church, the Anglican, and a large number of the Free Churches. The official delegates were drawn from various countries of Europe, from China and India in the Continent of Asia, and from Great Britain and North America. Canada was represented by two delegates.

The main task before the Conference was that

of preparing, in co-operation with the Committee of Fourteen, a Constitution for the proposed World Council of Churches, which was to be the body to co-ordinate the two movements of Faith and Order, and Life and Work.

That this was not an easy task may be seen from the nature of the problems which had to be faced. These problems included, amongst others, the following:

- (a) The Authority of the proposed Council.
- (b) Its Theological Basis.
- (c) The Basis of Representation.
- (d) How best to provide for lay representation, and for representation from Youth Movements.
- (e) Relation to other Oecumenical Movements.

The fact that unanimous agreement on a Constitution and on the method of procedure was reached is a direct evidence of the working of the Spirit of God. It was the result of that constant waiting upon God in prayer, which was as characteristic of the Utrecht Conference as it was of the Conferences held at Oxford and Edinburgh. The leadership of the Archbishop of York, all through, was outstanding.

5. The World Council of Churches.

As noted, the outcome of the Utrecht Conference was a unanimous agreement as to the Constitution of the proposed World Council, and of the procedure which should be followed to bring it into being. A word, therefore, regarding this Council will be in order.

The Council should be thought of as a fellowship of Churches rather than as a federation. Indeed, the Greek translation adopted for the name of the Council was "he koinonia ton ekklesion".

The Council will have no constitutional authority over its constituent Churches, nor any power to legislate for them. Any authority it may have will consist in the weight which it carries with the Churches by its own wisdom.

The Theological basis adopted is the same as that of the Faith and Order Movement, viz: the acceptance of our Lord Jesus Christ as God and Saviour. This basis is an affirmation of the doctrines of the Incarnation and the Atonement, and those Churches which join the Council will take their stand as accepting these doctrines.

The task entrusted to the Council may be stated briefly as follows:

- (a) To carry on the work of the Faith and Order, and the Life and Work Movements.

- (b) To provide a channel for common action for the Churches concerned.
- (c) To provide co-operation and study, with a view to developing the oecumenical consciousness of all Churches.
- (d) To co-operate with other Oecumenical movements.
- (e) To call World Conferences on specific subjects as occasion may require.

The Council will function through an Assembly of 450 members, meeting every five years, and a Central Committee of 90 members meeting annually. Representation on the Assembly and on the Central Committee will be on a proportionate basis.

Provision has also been made for the appointing of Commissions, particularly for the purpose of carrying on the work of the Faith and Order Movement and the work of the Life and Work Movement.

6. Some of the Results of the Oecumenical Movement.

i. General Results.

The general results of the movement can best be summarized by calling attention to the outcome of the Oxford and Edinburgh Conferences.

While it is too soon to estimate the ultimate outcome, because such conferences are not to be regarded as goals of achievement, but rather as sign-posts in the progressive working out of the will of God, the following results stand out and are worthy of note:—

- (a) A deeper realization of the need for united action on the part of the Christian forces of the world; that, however different may be their convictions on some things, these groups are essential to one another in facing a common foe.
- (b) A deepened consciousness of an already existing Christian unity, and that, as a result, it was not necessary to wait for organic union in order to secure united action.
- (c) A determination to act upon this unity which we already have by witnessing to the world that the Church, in spite of its divisions, is the Body of Christ.
- (d) A determination not to acquiesce in our existing disunity, but to press on with further study of the causes which still keep us apart and with a view to possible removal.

- ii. **Definite Results—Steps taken towards co-operation and unity, as inspired by this movement.**

In addition to these general results, a number of actual steps have been taken by various Christian communions, looking towards co-operation and unity.

Dr. Paul Douglass, in his interesting and illuminating book "A Decade of Objective Progress in Church Unity", has gathered together an amazing list of various approaches, conversations and actual unions which have taken place, in all parts of the world, during the ten years which elapsed between Lausanne and Edinburgh. The following are a few of the more significant:—

- (a) Full inter-communion has been established between the Anglican Church and the Old Catholic Churches.
- (b) The Church of England and the Church of Finland have ratified an agreement.
- (c) Negotiations are well under way between the Church of England and the Churches of Latvia and Esthonia.
- (d) There has been a re-union of the Scottish Presbyterian Churches; also of the English Methodist Churches.
- (e) There has been formed the Church of Christ in China, made up of the following bodies: Baptists, Congregationalists, Methodists, Presbyterians, Reformed, United Brethren, United Church of Canada, etc.

Even since the Oxford and Edinburgh Conferences, there has been important action, notably the following:—

- (a) The union of the Methodist Churches of the United States.
- (b) The union of the Reformed Churches of France.
- (c) Negotiations initiated between the Episcopal Church of the United States and the Presbyterian Church of the United States.
- (d) Negotiations begun between the Congregationalists, Methodists, and Presbyterians in Wales.
- (e) Definite progress made in the South India Scheme.

In addition to these efforts, it should be noted that official authorized conversations have been going on between—

- (a) The Anglican Church and the Eastern Orthodox.

- (b) The Anglican Church and the English Free Churches.
- (c) The Anglican Church and the Moravian Church.

iii. Summary.

In order that one may get a proper perspective regarding the trend of events, however, and not be led to wrong conclusions, the following brief summary is given:

- (a) The total number of active unity movements of various kinds has been approximately 55, and it is worth noting that three-quarters of the number were concerned with corporate unity. There were twice as many attempting inter-communion as attempting federation.
- (b) Almost one-half of these have occurred in North America.
- (c) There have been nearly as many in Asia as in Europe, due, in part, to the pressure of non-Christian civilizations which forces the Churches together.

These are among the encouraging features.

On the other hand, we should note that:—

- (a) Most of the actual unions have been between Churches not separated by serious divisions in theological or cultural tradition.
- (b) Some efforts have had to be postponed indefinitely or abandoned, as, for example, the conversations between the Church of England and the Church of Scotland.
- (c) No union has been consummated between a Church radically "Catholic" in its tradition, and one radically of the Evangelical tradition.

Nevertheless, in spite of these facts, the general trend towards unity has, without doubt, been very marked.

7. The Next Steps, as Indicated by Oxford and Edinburgh.

Let us now note briefly some of the things which must be done if we are to remove the obvious obstacles to Church unity. There are at least six steps which may be taken immediately.

- i. **The launching of a more adequate educational oecumenical programme.**

The need of wider knowledge, especially amongst the general Church membership, calls for no argument. To this end, efforts should be made to form local study groups.

While there is need for the production of helpful pamphlet literature for general distribution, there is already available no small amount of excellent material suitable for study groups. Among this material may be mentioned—

- (a) "Getting Together"—A series of studies on the findings of Oxford and Edinburgh, prepared for discussion groups, and issued by the Forward Movement Commission of the Episcopal Church of the United States.
- (b) "Studies in Church Unity" by Prof. Angus Dun of the Episcopal Theological Seminary, Cambridge, Mass.

- ii. **Provision in the Curricula of our Theological Colleges for an adequate presentation and study of this whole movement.**

The Courses now provided in Dogmatics, Church History, Liturgics, etc., should deal with all branches of Christendom.

- iii. **Every effort made to cultivate the spirit of unity.**

It was by worshipping together, talking together, and working together, that the unanimity of the Oxford and Edinburgh Conferences was made possible. Similar gatherings in smaller areas might well be encouraged.

- iv. **The Observance of special times of Prayer.**

The wider observance, for example, of the Octave before Whitsunday, which has been fostered by the Faith and Order Movement, could not fail to be productive of good results.

- v. **Increase of Intercourse amongst Christians of differing traditions should be encouraged.**

The Report of the Edinburgh Conference calls attention to the multiplying examples of co-operation on the part of different Churches in all parts of the world, and states that it is the judgment of the Conference that, subject to proper understanding and regulation, that co-operation should be encouraged.

- vi. **A greater concentration on the study of those things which are responsible for our disunity.**

We have found much in common amongst the separated parts of the Church Universal, but the time has come, as Dr. Goudge well points out in his recent work on the "Church of England and Reunion", when we must face fearlessly, courageously, unflinchingly, and yet prayerfully and in a spirit of humility, our vital differences.

Steps to this end were taken recently by the Continuation Committee of Faith and Order, in the setting up of a Commission to study the subject of the Church. In this connection, it will be a matter of interest to note that the North American Section of the Continuation Committee has been asked to set up a Theological Commission, to co-operate with the General Commission, and that Canada will be represented on this body.

8. Our Part in Canada in the Furtherance of This Movement.

In bringing this paper to a close, a brief statement of the Canadian situation, so far as organization for the promotion of the Oecumenical spirit is concerned, and with particular reference to our own Church, will be advisable.

From the beginning of the Faith and Order Movement, the Church of England in Canada has been an active participant. There has not, however, been the same relationship to the Life and Work Movement, though our Council for Social Service, as a unit in the Social Service Council of Canada, had, through that body, an indirect relationship to this Movement, since the Social Service Council of Canada was recognized for a time as representing in Canada the Universal Christian Council for Life and Work. At the request of the Primate, delegates from the Church of England in Canada attended the Life and Work Conference at Oxford, in 1937, and, in reporting to the General Synod, in September of that year, it was recommended that provision be made for the proper recognition of the Life and Work Movement. As a result, the following resolution was passed—

“That the membership of the Faith and Order Committee of the General Synod be enlarged so as to include representatives of the Life and Work Movement, and that this Committee be known henceforward as the Faith and Order and Life and Work Committee”.

This Committee was “empowered to act in all matters concerning the relationship of the two Movements to any World Council which may be formed as a result of the Oxford and Edinburgh Conferences, and to act in collaboration with representatives of other Communion in Canada regarding the appointment of delegates to such World Council, and any other matters which may arise in connection with these Movements”.

Similar action was taken by other Religious Communion in Canada and, as a result, a Canadian Inter-Church Continuation Committee on Faith and Order and Life and Work was set up under the Chairmanship of the Right Reverend the Lord Bishop of Niagara. It was this body

which appointed the two Canadian delegates to the Utrecht Conference. The name of this Committee has now been changed to “The Canadian Committee of the World Council of Churches. (In Process of Formation).”

As the Constitution of the proposed World Council of Churches provides for a North American Section, it was necessary that some plan of organization should be worked out for the North American Continent.

With this end in view, representatives from the Canadian Committee met with representatives from a similar Committee from the United States, at a Conference in Rochester, early in September, 1938. The outcome of this Conference was the recognition of the two Units which make up the North American section, viz.: the Canadian Unit and the United States Unit, each of which will have direct communication with the head office of the World Council at Geneva, and the setting up of a North American Committee of the World Council, consisting of five members from the Canadian Committee, and five from the United States Committee, to act in matters where joint action is desirable.

It will be a matter of interest to know that North America will appoint ninety of the 450 delegates on the World Council's Assembly, the main body through which the Council will function, and eighteen of the 90 members on its Central Committee. Of these, Canada's share will be fifteen and three respectively.

Already a number of Churches have taken action in connection with the proposed World Council. Not only have a number of communions in the United States approved the plan in principle, including the Protestant Episcopal Church, but the United Church of Canada and the Church of England in Canada have done so as well.

A copy of the official communication was received by our Primate just before the meetings of the Executive Council of our Church at Quebec on September the twenty-third last, and so he was able to bring the matter before the Council, with the result that the following resolution was passed unanimously:

Moved by the Archbishop of Ottawa, and seconded by the Bishop of Niagara, and Resolved—

“That the Executive Council of the General Synod, having received the invitation extended to the Church of England in Canada, to become a member of the World Council of Churches, set up to forward the work of the Faith and Order and Life and Work Movements, hereby expresses approval of the co-ordination of these two Move-

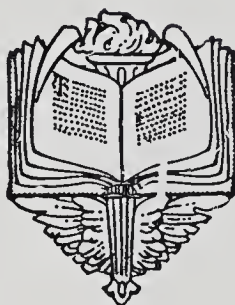
ments, and accepts the invitation to become a member of the Council, on the basis set forth in the proposed Constitution".

By this action, the Church of England became the first Church in Canada to accept membership in the Council.

Such, in brief, is the story of the development of the Oecumenical Movement. We cannot, however, rest content with what has been accomplished. We must go forward as rapidly as the problems of the situation will permit. It is not enough for Christian people "to recognize in one another a common Christian outlook and a common standard of values". We must embody that unity of spirit and aim in a way that will make it manifest to the world.

The following quotation from the Affirmation of Unity, issued by the Edinburgh Conference, well sums up the matter:—

"We believe that every sincere attempt to co-operate in the concern of the Kingdom of God draws the severed communions together in increased mutual understanding and goodwill. We call upon our fellow-Christians of all communions to practise such co-operation; to consider patiently occasions of disunion that they may be overcome; to be ready to learn from those who differ from them; to seek to remove those obstacles to the furtherance of the Gospel in the non-Christian world which arise from our divisions; and constantly to pray for that unity which we believe to be our Lord's will for His Church".



Books in the Council's Lending Library Dealing With the Oecumenical Movement.

- The Church and Its Function in Society*—W. A. Visser 't Hooft and J. H. Oldham.
- Christ's Way and the World's—in Church, State and Society*—Henry Smith Leiper.
- Christianity—and our World*—John C. Bennett.
- Oxford and Edinburgh Report by Christendom Quarterly Review.*
- The Churches Survey Their Task—The Report of the Conference at Oxford, July, 1937, on Church, Community and State.*
- That They Go Forward—A Short Commentary on the Oxford Conference*—Eric Fenn.
- Steps Toward the World Council*—C. S. Macfarland.
- The Kingdom of God in America*—H. R. Neibuhr.
- The Kingdom of God and History*—Various Authors.
- The Natural and the Supernatural*—J. W. Oman.
- The Universal Church and the World of Nations*—Various Authors (Vol. VII Official Oxford Conference Books).
- The Christian Understanding of Man*—Various Authors (Vol. II Official Oxford Conference Books).

Books Covering the Related Problem of Minorities.

Christians and Jews

These books have been presented to the Council recently. Those by Dr. James Parkes, M.A., D.Phil., a priest of the Church of England, are of monumental importance.

- The Jew and His Neighbour—A study of the Causes of Antisemitism*—James Parkes.
- Refugees—Anarchy or Organization?*—Dorothy Thompson.
- School for Barbarians*—Erika Mann.
- The Jew in the Medieval Community—A Study of his Political and Economic Situation*—James Parkes.
- Jews in Palestine*—A. Revusky.

Books may be borrowed by the Clergy and other Church leaders for a period of three weeks. There is no charge except return postage. Write and let us know what you want. Miss L. Mountain is Librarian.

Write for Books to: The Council for Social Service
Church House, 604 Jarvis St., Toronto 5, Ont.

How our Church is connected with the Oecumenical Movement

THE WORLD COUNCIL OF CHURCHES Officers of the Provisional Committee

Chairman: *The Archbishop of York, England.

Vice-Chairmen: Dr. Marc Boegner, France; Archbishop S. Germanos, Eastern Orthodox; Dr. John R. Mott, United States.

General Secretary: Dr. W. A. Visser 't Hooft, Switzerland.

Associate Secretaries: Dr. Henry Smith Leiper, United States; Dr. William Paton, England.

Consultant: Dr. Adolf Keller, Switzerland.

Administrative Committee:

From the Continent of Europe: Dr. Marc Boegner, Chairman; Bishop H. Fuglsang-Damgaard, Archbishop S. Germanos, Bishop August Marahrens.

From Great Britain: Rev. M. E. Aubrey, *The Bishop of Chichester, Dr. J. H. Oldham, *The Archbishop of York, ex-officio.

From North America: Dr. William Adams Brown, Dr. John R. Mott, *Rt. Rev. George Craig Stewart.

*Of the Anglican Communion.

The World Council of Churches.

(In process of formation)

The Canadian Committee

Chairman: The Rt. Rev. Bishop Broughall, Church of England.

Vice-Chairman: Rev. Dr. John McNichol, Presbyterian.

Secretary: Rev. Dr. W. C. Lockhart, United.

Treasurer: (Provincial), Rev. Dr. J. B. Thomson, Presbyterian.

Other Members of Executive: Rev. Dr. Gordon Sisco, Rev. Principal Richard Davidson, (United); Rev. Dr. H. H. Bingham, Rev. Robert McDiarmid, (Baptist); Colonel Peacock, (S.A.); Rev. W. E. Beese, (Evangelical); Raymond Booth, (Friends); Rev. Dr. R. A. Hiltz, Rev. Dr. W. W. Judd (C. of E.)

Other Anglican Representatives on plenary Canadian Committee: Canon W. H. Davison, Canon R. B. McElheran, Canon P. J. Dykes, Rev. Principal Waller, Rev. Professor Naylor.

Canadian Delegates to Utrecht, 1938

Representing the Participating Canadian Churches: Rev. Dr. George Pidgeon of the United Church of Canada; Rev. R. A. Hiltz, of the Church of England in Canada.

Delegates to Oxford and/or Edinburgh Conferences 1937.

His Grace, the Primate; The Bishop of Niagara; Rev. Drs. Waller and W. R. Hibbard; Canons Davison, McElheran, Hiltz, Judd, Rev. Harding Priest, Messrs. J. Beaumont, F. A. Brewin.

General Synod Committee on Faith and Order: Life and Work as at December 17th, 1938

Chairman: Rt. Rev. L. W. B. Broughall.

Secretary: Rev. Canon R. A. Hiltz.

Ex-Officio Members: His Grace, the Primate; The Very Reverend the Prolocutor.

Other Members: The Lord Archbishop of Ottawa; The Lord Bishops of Montreal, Qu'Appelle, Columbia, Keewatin, Brandon, Nova Scotia, Saskatchewan, Algoma, Niagara.

Very Reverend Deans Whalley and Moorhead; Venerable Archdeacons Balfour, Scovil, Vroom, Wallace; Canons G. Abbott-Smith, W. H. Davison, R. B. McElheran, H. D. Martin, A. H. Whalley, P. J. Dykes, R. A. Hiltz, W. W. Judd; Rev. Drs. J. H. A. Holmes, H. R. Truempour, C. C. Waller, S. H. Prince; Rev. Professor R. K. Naylor; Rev. W. T. Dunham; Chancellors R. V. Harris, F. H. Gisborne, G. C. Thomson, Dr. E. H. Niebel; General Winter; Judge E. H. McLean; Professor H. Michell; Messrs. H. Cross, J. Beaumont, H. Farthing, A. B. Wiswell.

MINUTES
OF THE
DEPARTMENT OF CHURCH COOPERATION AND UNION
OF THE
GENERAL ASSEMBLY
OF THE
PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

-oOo-

Pittsburgh, Pa.,

March 1, 1939

-oOo-

Issued from the
Office of the Secretary
Witherspoon Building
Philadelphia, Pa.

MINUTES
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DEPARTMENT OF CHURCH COOPERATION AND UNION
OF THE
GENERAL ASSEMBLY
OF THE
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MEMORANDUM

TO THE

DEPARTMENT OF DEFENSE, OFFICE OF THE SECRETARY

OF THE

ARMY

AND

THE AIR FORCE

DATE

15 JANUARY 1950

1950

BY

John H. ...
Office of the Secretary
Department of Defense
Washington, D.C.

MINUTES OF THE DEPARTMENT OF CHURCH COOPERATION AND UNION.

Hotel Roosevelt,
Pittsburgh, Pa.
Wednesday, March 1, 1939.

The Department of Church Cooperation and Union of the General Assembly of the Presbyterian Church in the United States of America met in the Hotel Roosevelt, Pittsburgh, Pa., on Wednesday, March 1, 1939, at 7.30 P.M., the Chairman, the Rev. Dr. J. Ross Stevenson, presiding.

The opening prayer was offered by the Rev. Dr. Henry Seymour Brown.

The following members were present:

Ministers: Rev. Drs. J. Ross Stevenson, William Barrow Pugh, Charles W. Kerr, Joseph A. Vance, Henry Seymour Brown, Paul C. Johnston, Ralph W. Lloyd, Henry Little, Jr., Hugh T. Kerr.

Ruling Elders: Holmes Forsyth, Henry P. Chandler.

Excuses for absence were presented and sustained on behalf of the following members:

Ministers: Rev. Drs. Lewis S. Mudge, William P. Merrill, J. Harry Cotton, Charles W. Welch, Hugh K. Walker.

Ruling Elders: Dr. Robert E. Speer, Charles J. Turck.

The Minutes of the last meeting, having been mimeographed and mailed to the members, and no corrections having been received, were approved as the official minutes of said meeting.

Dr. Stevenson made a length verbal statement concerning the relationship of the Department of Church Cooperation and Union to the organization of the Office of the General Assembly. The statement was received.

Dr. Stevenson was elected Chairman, and Dr. Pugh was elected Secretary of the Department of Church Cooperation and Union.

Dr. Stevenson presented a verbal report of the joint meeting of the sub-committee of the Department with the sub-committee of the Permanent Committee on Cooperation and Union of the Presbyterian Church in the United States, together with the official minutes of the joint meeting. The Report was received and the minutes which were presented are as follows:

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Pittsburgh, Pa.
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Dr. Stevenson was elected Chairman, and Dr. Pugh was elected Secretary of the Department of Church Cooperation and Union.

Dr. Stevenson presented a verbal report of the joint meeting of the sub-committee of the Department with the sub-committee of the Permanent Committee on Cooperation and Union of the Presbyterian Church in the United States, together with the official minutes of the joint meeting. The Report was received and the minutes which were presented are as follows:

Minutes of the Joint Meeting of the Sub-committee of the Permanent Committee on Cooperation and Union of the Presbyterian Church in the United States and the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America.

Hotel Washington,
Washington, D.C.
February 22, 1939.

A joint meeting of the sub-committees of the Permanent Committee on Cooperation and Union of the Presbyterian Church in the United States and the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America met in the Hotel Washington, Washington, D.C., on Wednesday afternoon, February 22, 1939, at two o'clock.

The following persons were present:

FOR THE PRES BYTERIAN CHURCH IN THE UNITED STATES:

Rev. Thomas W. Currie, D.D., Rev. Dunbar H. Ogden, D.D.
Rev. Frank H. Caldwell, D.D., Col. W. M. Everett,
Judge P. F. Henderson, Rev. E. T. Wellford, D.D., Rev. E. C.
Scott, D.D.

FOR THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA:

Rev. J. Ross Stevenson, D.D., Rev. Lewis S. Mudge, D.D.,
Rev. Charles W. Welch, D.D. Rev. William Barrow Pugh, D.D.
Rev. Joseph A. Vance, D.D., Dr. Robert E. Speer, Dr. Ralph
Waldo Lloyd.

The Rev. Thomas W. Currie was designated as Chairman of the joint meeting and the Rev. Drs. William Barrow Pugh and E. C. Scott, were designated as the secretaries.

A paper was presented by the Rev. Thomas W. Currie, setting forth the action of the last General Assembly of the Presbyterian Church in the United States with reference to Church Cooperation and Union. The paper was received.

The Rev. Dr. Dunbar H. Ogden presented a statement from the representatives of the Presbyterian Church in the United States setting forth the basic principles upon which, in their judgment, a satisfactory reunion of the Presbyterian Church in the United States of America and the Presbyterian Church in the United States may be achieved. The statement was received.

The statement was amended in several particulars, and adopted as follows:

RESOLVED that the Department of Cooperation and Union of the Presbyterian Church in the United States of America and the Permanent Committee on Cooperation and Union of the Presbyterian Church in the United States report to their respective Assemblies as follows:

We hereby respectfully submit a statement of the basic principles upon which, in our judgment, a satisfactory reunion of the Presbyterian Church in the United States of America and the Presbyterian Church in the United States may be achieved:

1. The standards of the two Churches to be the basis of the reunion.
2. A brief statement of the Church's faith to be drawn up based upon the Brief Statement adopted by the General Assembly of the U.S.A. Church in 1902 and the Brief Statement adopted by the Assembly of the U.S. Church in 1913.
3. Provision to be made for local self-government by the erection of reorganized regional Synods, to which would be committed final authority in all local affairs. Final jurisdiction not to go beyond the Synod as to all matters not delegated to the General Assembly. In order to warrant the bestowal upon it of said large authority, each Synod to embrace a membership of at least 50,000, with possible temporary exception of sparsely settled territory and the Negro Synods. These Synods to take the place of our present Synods.
4. The Presbyteries to remain as they are, subject to such amalgamation or change of boundaries after reunion as might seem best to their reorganized Synods. Church sessions to remain as at present, subject to combination of congregations as a result of union under the authority of the Presbytery. The authority of the session and of the Presbytery to remain unchanged.
5. The unity of the Church to be maintained and expressed through a General Assembly, which, in cooperation with the Presbyteries, would have authority in regard to any change of the Constitution; would administer the general interests of the reunited Church, such as Foreign Missions, Publication, Education, Pensions, National Home Missions; would be the court of final appeal in all cases that affect the doctrine or constitution of the Church; would be the court of final appeal in all cases that involve interests extending beyond a given Synod. The basis of representation in the General Assembly to be a matter of further study.
6. The control of educational institutions to be worked out according to the requirements of individual cases.

7. While commending to all its members devoted loyalty to the Nation and maintaining its duty of moral leadership, the reunited Church will continue to recognize the principle of the separation of Church and State, as first announced by the General Synod of the Presbyterian Church in 1729, and should maintain the spiritual character of the Church as separated from the kingdom of this world and having no other head than the Lord Jesus Christ.

8. Provision to be had for separate Negro congregations and Presbyteries and Synods.

RESOLVED further, that the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America and the Department of Cooperation and Union of the Presbyterian Church in the United States after full and candid discussion express the belief that with these principles as a basis, a satisfactory reunion of the Churches can be achieved.

RESOLVED further, that we ask instruction of our respective Assemblies in 1939 relative to working out in detail a plan based on the above stated principles to be presented to the Assemblies of 1940.

The following recommendations were adopted:

That the Statement of Basic Principles be presented to the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America and the Permanent Committee on Cooperation and Union of the Presbyterian Church in the United States for their study and consideration.

That if important modifications in the Statement of Basic Principles are suggested by either the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America or the Permanent Committee on Cooperation and Union of the Presbyterian Church in the United States, the question as to a further meeting of the two sub-committees prior to the next General Assemblies of the respective Churches be left to the discretion of the two Chairmen.

The representatives of the Presbyterian Church in the United States of America expressed to the representatives of the Presbyterian Church in the United States their sincere appreciation of the hospitality extended to them by the latter at the luncheon held prior to convening of the two sub-committees.

The joint meeting then adjourned with prayer.

Respectfully submitted, WILLIAM BARROW PUGH
Secretary

The basic principles which were proposed as a satisfactory reunion of the Presbyterian Church in the United States of America and the Presbyterian Church in the United States were carefully considered and amended as follows:

That in the presentation of this matter to the General Assembly, the ~~last five lines~~ of Paragraph 3 be omitted;

third sentence

That Paragraph 8 be amended as follows: Negro congregations, Presbyteries and Synods are to continue as at present, except where they may be combined.

The Chairman was directed to correspond with the Chairman of the Permanent Committee on Cooperation and Union of the Presbyterian Church in the United States, the Rev. Thomas W. Currie, D.D. with respect to the above amendments as suggested at the meeting of the Committees.

The Chairman was instructed to present the basic principles to the General Assembly, as amended, even though the Permanent Committee on Cooperation and Union of the Presbyterian Church in the United States does not accept them.

The following recommendation was adopted:

That if the Permanent Committee on Cooperation and Union of the Presbyterian Church in the United States suggests radical changes in the basic principles, the Committee of both Churches should be convened prior to the sessions of the two General Assemblies.

That the General Council, upon the approval of its Committee on Budget and Finance, be asked to increase the appropriation suggested in the Budget of the General Assembly for 1939-1940 for the Department of Church Cooperation and Union, from \$2,000 to \$2,500 in view of the increased responsibilities of the Department during the coming year.

Dr. Stevenson presented a verbal report of the joint meeting of the sub-committee of the Department with the sub-committee of the Commission on Approaches to Unity of the Protestant Episcopal Church.

The Report was received, and the Minutes of the Joint Meeting, together with the proposed Concordat, Things Believed in Common, and Things which may be Undertaken in Common, were presented as follows:

Minutes of the Executive Committee of the Commission on Approaches to Unity of the Protestant Episcopal Church and the Sub-committee of the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America.

General Theological Seminary
New York, N.Y.
January 14, 1939.

The Executive Committee of the Commission on Approaches to Unity of the Protestant Episcopal Church and the Sub-committee of the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America, met in the General Theological Seminary, New York, New York, on Saturday morning, January 14, 1939, at 10.30 o'clock.

In the absence of the Chairman, Bishop E. L. Parsons, the Rev. Dr. J. Ross Stevenson presided.

The meeting was opened with prayer by the Rev. Dr. Henry C. Robbins.

The following members were present: The Rev. Drs. Henry C. Robbins, Angus Dun, and Frederick C. Grant, of the Protestant Episcopal Church; and the Rev. Drs. J. Ross Stevenson, Lewis S. Mudge and William B. Pugh, of the Presbyterian Church in the United States of America.

The Rev. Dr. Henry C. Robbins announced that the Rev. Dr. Angus Dun and the Rev. Dr. Frederick C. Grant were representing Bishop E. L. Parsons, and the Rev. Dr. Francis J. Bloodgood respectively at this meeting of the Executive Committee.

The Rev. Dr. William B. Pugh was appointed Secretary of the meeting.

The Minutes of the Joint meeting of the Commission on Approaches to Unity of the Protestant Episcopal Church and the Sub-committee of the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America held on October 28, 1938 were read and a recommendation was adopted that these Minutes be not published and that they be further amplified in the interests of clarity.

The Rev. Dr. J. Ross Stevenson and Bishop E. L. Parsons were appointed a committee to write a brief introduction in connection with the publication of the three documents adopted by the joint meeting in October.

The following changes in the Proposed Concordat, as formulated on October 28th, were adopted:

That paragraph five be altered to read as follows:

"In the case of a minister of the Presbyterian Church, the Bishop of the Diocese concerned; when satisfied as to the qualifications of the candidate, shall lay his hands on his head and say: "Take thou authority to execute (exercise) among us the office of a presbyter in the Church of God, committed to thee by the imposition of our hands. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

That paragraph seven be altered to read as follows:

"In any ensuing service of institution or installation, both Churches shall be represented."

Paragraph two of the document "Things Believed in Common" was altered to read as follows:

"They are agreed that the faith and doctrine of the Church should be set forth in acknowledged standards; accordingly they acknowledge the Apostles' and Nicene Creeds as declarations of that faith and doctrine, which have served to unite the Church Universal on a common basis of Scriptural truth and fact and to protect it from fundamental error; and they recognize later formulations (such as the Thirty-nine Articles and the Westminster Confession of Faith) to be historic expressions of the Christian faith as they have severally received it."

The Secretary was directed to send to the members of the Commission on Approaches to Unity of the Protestant Episcopal Church and the Sub-committee of the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America, a copy of the proposed changes in the "Proposed Concordat" and "Things Believed in Common" as adopted by the Executive Committee, with a request that they express their opinion with reference to them and also in the event of approval of them, their consent to their being incorporated in any future copies of the "Proposed Concordat" and "Things Believed in Common" that are published.

It was decided to publish a Syllabus under the auspices of the Executive Commission which would contain not only the documents adopted by the Joint Committee, but also items in connection with the doctrine, government and worship of the Protestant Episcopal and Presbyterian Churches which would be of interest and help to all persons in discussion the existing relationship and the possibilities for the union of the two Churches.

A general discussion was held concerning the doctrines of both the Protestant Episcopal and Presbyterian Churches.

The Executive Committee then adjourned for luncheon in the Dining Hall of the General Theological Seminary.

The Executive Committee reconvened at two o'clock.

The Rev. Drs. Henry C. Robbins and William B. Pugh were appointed a Committee to procure authoritative statements of doctrine from the doctrinal formularies of both the Protestant Episcopal and Presbyterian Churches.

The Executive Committee, by unanimous vote, expressed its sincere appreciation of the hospitality extended to it by the General Theological Seminary.

The time and place of the next joint session of the Committee on Approaches to Unity of the Protestant Episcopal Church and the Sub-committee of the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America was provisionally designated as Wednesday, June 14, 1939, at Princeton, New Jersey.

Bishop E. L. Parsons and the Rev. Dr. J. Ross Stevenson were appointed a Committee to compose a prayer for union to be published in the Syllabus for the use of ministers and members of the Protestant Episcopal Church and the Presbyterian Church in the United States of America.

The Rev. Angus Dun was requested to formulate a statement interpreting certain aspects of ordination.

The Rev. Dr. William B. Pugh was requested to prepare a statement as to the ruling eldership in the Presbyterian Church in the United States of America.

The Rev. Dr. J. Ross Stevenson was requested to investigate and prepare a statement that would enlarge the proposal for commissioning in the proposed Concordat to include Chaplains in the Army, in the Navy, in hospitals, in schools, and in seminaries.

The Executive Committee then adjourned to meet at the call of its Chairman, and the closing prayer was offered by the Rev. Dr. Lewis S. Mudge.

William Barrow Pugh
Secretary

Proposed Concordat between the Presbyterian Church in the United States of America and the Protestant Episcopal Church in the United States of America.

This Concordat is a step in carrying out the declaration of purpose adopted by the General Convention of the Protestant Episcopal Church, meeting in Cincinnati, in October, 1937, and the General Assembly of the Presbyterian Church in the United States of America, meeting in Philadelphia, May 26 to June 1, 1938. The said declaration is as follows:

"The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby solemnly declare their purpose to achieve organic union."

The Proposed Concordat

The immediate purpose of this agreement is to provide means whereby each Church may wherever it seems locally desirable assume pastoral charge of the members of the other Church and offer them the privilege of the holy communion, thus establishing one congregation.

The primary difficulty lies in the differing views of the ministry. But there is large agreement. Both Churches believe the ministry is part of God's will for His Church. Both believe that in ordination the Church is acting for God, and that it is He who ordains. Both believe that the succession of the ministry is a continuing visible sign of the continuous life of the Church, and that the laying on of hands is the Apostolic method of continuing that succession. Both believe in episcopal ordination, the one by a bishop, the other by a Presbytery acting in its episcopal capacity.

Finally, both Churches believe that all practice in regard to the ministry should look forward to one which may have universal acceptance; and both recognize that a truly reunited Church would be something greater than either and inclusive of both.

The position of the two Churches has not, however, been the same as regards the recognition of each other's ministries. The ordination of ministers* in the Protestant Episcopal Church has been accepted by the Presbyterian. On the other hand, ministers of the latter Church entering the ministry of the former have been required to accept reordination. In view of the expressed purpose of organic unity, each Church recognizes the spiritual efficacy of the other's ministry of the Word and Sacraments. And to assure the full acceptance of the following plan and noting the distinction between canonical or legal validity and spiritual efficacy, whenever and wherever under the proper ecclesiastical authorities a minister may be commissioned to serve the members of the other Church and to minister to them the Sacraments, the essential act of this commissioning shall be as follows:

*The term ministers as used in this document means the ordained clergy of either Church.

In the case of a minister of the Presbyterian Church, the Bishop of the Diocese concerned, when satisfied as to the qualifications of the candidate, shall lay his hands on his head and say: "Take thou authority to execute (exercise) among us the office of a presbyter in the Church of God, committed to thee by the imposition of our hands. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

In the case of a minister of the Protestant Episcopal Church the moderator of the presbytery concerned shall proceed in the same manner and use the same sentence.

In any ensuing service of institution or installation, both Churches shall be represented.

All baptized members of either Church who have been confirmed or who have made profession of faith shall be eligible to receive the holy communion wherever this arrangement has been entered into.

When the minister of one Church has been commissioned in the other, he shall continue to be amenable to discipline in his own Church; but he shall be expected to report regularly to the Bishop or Presbytery, as the case may be, concerning the other's communicants committed to his charge; and in case of failure to exercise proper pastoral care or other delinquency, the authority of either Church may present the matter to the body having jurisdiction, and may in its discretion terminate this relationship. And, furthermore, this commissioning to serve in other than his own Church carries with it permission to do so only in the diocese or presbytery first concerned; and specific permission for the exercise of such commissioning must be given by the proper authority upon removal into another diocese or presbytery, as the case may be.

Whenever an arrangement of this kind shall be entered into between a diocese and presbytery, any ministers so commissioned shall have seats, but not votes, in the presbytery or convention of the other Church; and also, it shall be the privilege of the bishop, or some minister appointed by him, to sit with the presbytery, and the moderator, or some minister appointed by him, to sit in the convention of the diocese under the same conditions.

All these arrangements are regarded as ad interim, and the two parties to this concordat hereby agree that conferences and negotiations shall continue until organic unity is achieved, reports being made regularly to the governing bodies of the two Churches.

Proposed Statement on Reunion agreed upon in New York, October 27-28, 1938, by a meeting of a Presbyterian and an Episcopal Commission. *

I. Things Believed in Common.

The conferring Churches find themselves agreed in their acceptance of the Scriptures of the Old and New Testaments as containing the Word of God, and furnishing the supreme standard of faith and morals; in the belief that these Scriptures ought to be placed within the reach of all men freely; and in the assurance that within the Catholic fellowship there is room for diversity of interpretation.

(2) They are agreed that the faith and doctrine of the Church should be set forth in acknowledged standards; accordingly they acknowledge the Apostles' and Nicene Creeds as declarations of that faith and doctrine, which have served to unite the Church Universal on a common basis of Scriptural truth and fact and to protect it from fundamental error; and they recognize later formulations (such as the Thirty-nine Articles and the Westminster Confession of Faith) to be historic expressions of the Christian faith as they have severally received it.

(3) Endorsing the agreed form of its presentation which was issued by the Lausanne Conference in 1927, they rejoice to declare as the divine instrument of individual and social regeneration the same Gospel of God's grace:

"The Gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ. Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fullness of the living God and His boundless love toward us. Because He Himself is the Gospel, the Gospel is the message of the Church to the world . . . It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present into the enjoyment of national wellbeing and international friendship and peace. It is also a gracious invitation to the non-Christian world East and West, to enter into the joy of the living Lord."

(4) The conferring Churches are at one in acknowledging that the sacraments of Baptism and the Lord's Supper are divinely instituted as effectual signs and seals of the saving grace of God, and that through them members are admitted, renewed and strengthened within the Body of Christ to form one fellowship in Him of life and service in believing and thankful dependence upon His Spirit.

(5) They are agreed that the ministry is the gift of the Lord Jesus Christ to the Church; that in accordance with His purpose it is a ministry not of any section of the Church, but of the Church universal; that He calls to this sacred service whom He wills; and that admission to it is through prayer and the laying on of hands by persons commissioned thereto, in the faith that God will bestow enabling grace to those whom He has called through His Son..

(6) They are agreed in the faith that the Church is grounded not in the will of man, but in the eternal will of God, who gathers men into a fellowship rooted in Christ and sustained by the power of His Spirit; that the life of the Church is a life of worship toward God, of growth in grace, and of service to mankind; and that the Church is charged with a divine mission to bear witness to Christ and to proclaim to the whole world the Gospel of the redeeming grace of God through Him.

(7) They are agreed in holding that the inward unity of believers in Christ, the one Head of the Church, ought to be made visible in a common Church life and fellowship; and they together acknowledge the obligation to seek and promote the visible unity of the Church wherever the pure Word of God is preached and the sacraments are duly administered according to Christ's appointment.

(8) They are agreed in holding that the Church manifests its continuity from age to age and throughout the world as one Body of which Christ is the Head; that it comprehends within the unity of its essential faith, varying forms of devotion, service, and thought; and that it is called, within its own spiritual sphere, to own allegiance to its Lord alone.

(9) They are agreed in recognizing the sovereign right of the Lord Jesus Christ to govern human life and conduct in every sphere, and they seek with united purpose the submission to His mind not only of the ecclesiastical order, but of the whole ordered life of mankind, domestic, public, national and international, and its direction by the light and power of the Holy Spirit.

II. Things that Might be Undertaken in Common

We recommend: (1) That inasmuch as the conferring Churches appeal to the same Scriptures and profess the same Creeds, appropriate measures be taken to secure, on a regular basis approved by the authorities concerned, the mutual admission to pulpits, as occasion serves, of the ministers of either communion, as persons duly ordained to the preaching of the Gospel according to the rule and practice of their own Church through prayer and the laying on of hands of those commissioned thereto;

(2) That means be sought to recognize and place under a general rule the measures by which communicant members of either communion at home or abroad are welcomed in the other, as members of the Catholic Church of Christ, to the table of the Lord;

(3) That from time to time delegations be invited to bring greetings and information from one Church to another, in formal assembly, thus expressing fraternal recognition and conveying friendly encouragement in Christ;

(4) That in order to foster the spirit of mutual understanding and sympathy between the Churches, their clergy, candidates for the ministry and laity be encouraged to seek opportunities of forming a better acquaintance with each other, of studying in either communion the history and genius of the other, especially in theological seminaries and in the exchange of professors, and of cooperating in public service.

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After careful consideration, the following recommendation was adopted:

That a complete statement of all procedures to date should be presented to the next General Assembly, but should not be printed in the Blue Book.

That the General Assembly be fully informed of the exact status of the Concordat within the Protestant Episcopal Church.

Authorization was given for holding a meeting with the Commission of the Protestant Episcopal Church at Princeton, New Jersey, on June 14, 1939.

The Chairman presented a report upon the present situation with reference to the proposed World Council of Churches.

Overtures 2, 3, 4, 5 and 6, referred by the General Assembly to the Department were received. The Chairman was directed to inform the General Assembly that these Overtures were being answered as effectively as possible by the present negotiations for church union with the Presbyterian Church in the United States.

The Secretary reported that Mr. John H. Lawson, of Nashville, Tennessee, had declined election. The Chairman and Secretary were directed to make further inquiry with reference to filling the vacancy thus created, reporting a name to those members of the Department present at the next General Assembly, in order that an election may take place at that time.

A recommendation to the next General Assembly was adopted that the membership of the Department be divided into three classes, one of which shall be elected annually, was adopted, and the Chairman and Secretary were authorized to make the designation of these classes.

The Chairman and Secretary were authorized to prepare the Report of the Department for printing in the Blue Book, and to present the same to the General Assembly.

The Chairman and Secretary were authorized to recommend the names of persons to fill vacancies on the membership of the Western Section of the Alliance of Reformed Churches throughout the World holding the Presbyterian System.

The Chairman and Secretary were authorized to recommend the names of persons to represent the General Assembly at the Sixteenth General Council of the Alliance of Reformed Churches throughout the World holding the Presbyterian System, to be held in Geneva, Switzerland, June ,1941.

The Department then adjourned with prayer by the Rev. Dr. Hugh T. Kerr.

WILLIAM BARROW FUGH
Secretary

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March 10, 1939

TO THE MEMBERS OF THE DEPARTMENT OF
CHURCH COOPERATION AND UNION.

Dear Brethren:

In accordance with the instructions of the Department, lots were cast for membership in three classes, the result of which is as follows:

Class of 1939: Rev. Hugh K. Walker, D.D.
Rev. Joseph A. Vance, D.D.
Rev. Lewis S. Mudge, D.D.
Rev. Henry Little, Jr.
Dr. Robert E. Speer
Mr. Holmes Forsyth

Class of 1940: Rev. Paul C. Johnston, D.D.
Rev. J. Ross Stevenson, D.D.
Rev. William P. Merrill, D.D.
Rev. Ralph Waldo Lloyd, D.D.
Henry P. Chandler, Esq.,
Vacancy

Class of 1941: Rev. J. Harry Cotton, D.D.
Rev. Charles W. Kerr, D.D.
Rev. Henry Seymour Brown, D.D.
Rev. Hugh T. Kerr, D.D.
Dr. Charles J. Turck
Thomas D. McCloskey, Esq.

Yours very sincerely,

WILLIAM BARROW FUGH
Secretary

WESTERN SECTION
Alliance of Reformed Churches
Throughout the World
HOLDING THE PRESBYTERIAN SYSTEM

MINUTES, FEBRUARY 28th and
MARCH 1st, 1939

The Western Section of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System met in the Chapel of the Western Theological Seminary at Pittsburgh, Pennsylvania, at 10.30 A.M., on Tuesday, February 28, 1939, with the Chairman, the Rev. Dr. George C. Pidgeon, presiding.

The meeting was opened with a devotional service under the leadership of the Chairman, the Rev. Dr. George C. Pidgeon.

The following members were present:

Presbyterian Church in Canada—Rev. William Barclay, Rev. J. B. Skene, Rev. William M. Rochester.

The United Church of Canada—Prin. Richard Davidson, Rev. T. W. Jones, Rev. Robert Laird, Rev. E. Leslie Pidgeon, Rev. George C. Pidgeon, Rev. J. M. Shaw, Rev. Gordon A. Sisco, Rev. A. Lloyd Smith, Rev. T. J. Thompson, Mr. Guy Tombs, Pres. George J. Trueman, Rev. John W. Woodside, Rev. Wm. Munroe, Rev. J. A. Irwin, Rev. J. A. McKeigan, Rev. S. T. Martin.

Presbyterian Church in the United States of America—Rev. Jesse Halsey, Rev. David D. Burrell, Rev. Matthew J. Hyndman, Rev. James A. Kelso, Mr. Robert C. Ligget, Rev. John W. Christie, Rev. William B. Pugh, Rev. Albert J. McCartney, Rev. John C. Palmer, Rev. J. Ross Stevenson, Rev. Henry Little, Rev. Hugh T. Kerr, Rev. Joseph A. Vance, Rev. Walter L. Whallon, Mr. Oliver R. Williamson, Rev. E. Graham Wilson, Rev. William Hiram Foulkes, Rev. Robert Hastings Nichols, Rev. John A. Mackay, Rev. Stewart M. Robinson, Rev. Earl Douglass, Rev. John H. Gardner, Jr., Rev. Samuel McCrea Cavert, Rev. Alexander Mackie, Rev. Wm. C. Covert, Dr. Silas F. Hallock, Rev. Stuart Nye Hutchison, Rev. Paul C. Johnston, Rev. Phillips P. Elliott.

The United Presbyterian Church—Rev. Thomas C. Pollock, Mr. William G. Gibson, Rev. C. D. Fulton, Rev. W. J. Reid.

The Reformed Church in America—Rev. George C. Lenington, Rev. J. Addison Jones, Rev. John Wesselink, Rev. M. Stephen James.

The Presbyterian Church in the United States—Rev. A. S. Johnson, Rev. George Summey, Rev. J. M. Wells, Rev. J. M. McChesney, Rev. Homer McMillan, Rev. Harris E. Kirk, Rev. Edward Mack, Rev. E. T. Wellford, Rev. S. W. Moore, Mr. W. M. Everett.

The Evangelical and Reformed Church—Rev. Paul S. Leinbach, Prof. Howard R. Omwake, Rev. George W. Richards, Rev. Charles E. Schaeffer, Rev. Paul M. Schroeder, Pres. S. D. Press, Prof. E. M. Hartman, Rev. Wm. F. Kosman, Rev. Wm. E. Lampe, Rev. Russell Eroh, Rev. L. W. Goebel, Rev. H. J. Brodt.

The Minutes of the previous meeting on February 23–24, 1938, were presented by the American Secretary, and were approved.

The Rev. Dr. James A. Kelso, President of the Western Theological Seminary of Pittsburgh, Pennsylvania, most cordially welcomed the members of the Western Section, and assured them of the earnest desire of the Officers and Faculty of the Western Theological Seminary to do everything possible to make their visit a pleasant one.

The Report of the Executive Committee was presented by the American Secretary, Rev. Dr. William B. Pugh. It was received, and the various Sections of the Report were approved as follows:

The Executive Committee of the Western Section of the Alliance of Reformed Churches throughout the World holding the Presbyterian System respectively submits to the Western Section the following report of its work since the last meeting of the Western Section on February 23d-24th, 1938.

I. Meetings

The Executive Committee has held one meeting at Philadelphia, Pennsylvania on April 25th, 1938. The Minutes of this meeting are presented with this report for such disposition as the Western Section may desire to make of them.

II. Special Committee on Ecumenical Movements

The Western Section at its last meeting adopted a recommendation that all matters relating to it and the Ecumenical Movement be referred to the Executive Committee. In accordance with this recommendation, the Executive Committee adopted the following action:

“That a special committee on the Ecumenical Movement be appointed;

That the topics to be considered by this special committee be:

1. The Reformed Doctrine of the Church;
2. The Contribution of the Reformed Churches to Christian Doctrine;
3. The Ideal of Worship in the Reformed Churches;
4. The Reformed Ideal of the Church in the World.

That the membership of the Special Committee on the Ecumenical Movement should consist of the following persons, it being understood that other persons are to be added to this Committee in the course of the development of its work:

Rev. Dr. George C. Pidgeon; Rev. Dr. George W. Richards (to lead the development of Topic I); Rev. Dr. John A. Mackay (to lead the development of Topic II); Principal Richard Davidson (to lead the development of Topic III); and Rev. Dr. E. T. Wellford (to lead the development of Topic IV).”

III. The Program of the Western Section

In preparing the program for this meeting of the Western Section, the Executive Committee decided to set aside two sessions of the meeting for the consideration of the relationship of the Alliance to the Ecumenical Movement.

IV. Representatives to the Western Section

In view of certain misunderstandings among our constituent Churches, the following recommendation is presented to the Western Section for its adoption:

That only those persons be recognized as members of the Western Section who are regularly elected to such membership by the Supreme Judicatories of the Constituent Churches, or who are appointed to fill vacancies occasioned by death or resignation by those authorized so to do by the Supreme Judicatories of the Constituent Churches.

The Report of the General Secretary, the Rev. W. H. Hamilton, was presented by the American Secretary, the Rev. Dr. William B. Pugh. It was received, and is as follows:

Dear Brethren of the Western Section:

With my own respectful greeting I send you the cordial salutation and good wishes of the officers and members of the Eastern Section and of all the sister

churches on our roll. We pray for the Divine blessing on all your churches and their work, and not least for your own meetings in Pittsburgh, Pa., at the end of this month.

The important theme of your conference there rivets our interest, and makes us envy the greater scope of your gatherings as a Section, our own more frequent but very much briefer meetings giving us small opportunity for such intensive studies together. We all are stirred that you hope to make a solid pronouncement on the Presbyterian Contribution to the wider ecumenical movement and shall eagerly await a report.

With Dr. Keller, Dr. Hutchison Cockburn, and several other Eastern Section leaders I had the happiness to attend the meetings in Utrecht, Holland, last May which discussed the new World Council of Churches. There we had good fellowship with your representatives as well as with leaders of other Churches. Yesterday I had a talk here with Dr. J. Ross Stevenson ere he left for home. In the main our Eastern Section is as ardent as any on earth as it contemplates the vision of a reunited Christendom which inspired the proposals of Utrecht. It hoped that our Alliance might be directly and integrally admitted to membership in the new Council, and made representations, as urged by Dr. Keller, to that effect. This suggestion, however, did not find favour with the Utrecht Assembly as a whole nor with your own delegates, and we bowed to the decision and were thankful that most of the interests we commended in our plea were provided for by the Executive of the newer movement. One matter occasions us still a certain measure of anxiety. We know that Presbyterianism is very amply represented in the new Council and that its vital interests will have due prominence in all further organization. The fact, however, that not all our churches are equally convinced of the value of the present quest of ecumenicity, and that some deem the term to be dangerously vague, leaves room for a fear lest a kind of schism *might* occur in our own Presbyterian household—the majority of churches drifting from us in a transference of their interest and support to the wider-than-Presbyterian ideal, and some others turning from us to a preoccupation with the symbols and affiliations of past history and to a form of Calvinistic “inbreeding.” We see some signs of this in a few quarters. We believe that it will be in the minds of all to avoid such a disaster as would rob the advance towards fuller Christian unity of the solidly united witness and support of our own family, or militate against the usefulness of our own Alliance—whose function we strongly feel will still be necessary to our Churches and system for a very long time to come.

During the past year there has been no “purely Alliance” event of such magnitude as our 15th General Council at Montreal in 1937. You well understand how the nightmare of tragic political and international events over such great stretches of the Eastern Section’s territory during 1938 has perforce diverted our attention, obsessed our spirit and imagination with dark apprehension, and to some extent dislocated our work. It has been, for example, very difficult to plan effectively for our Conference in Hungary in the coming “autumn,” or for our Council in Switzerland two years hence, amid the terribly unsettled and perilous conditions that all but plunged us in another world-war and that remain so parlous. But faith requires us to continue our work as if the times were quite normal so far as we possibly can. Apart from our own office, many of our busy members are inevitably much preoccupied, and progress is necessarily difficult.

Arrangements have been made to hold the next European Conference of our whole Alliance in Budapest and Debreczen, Hungary, from 6th to 14th September this year. The theme will be “*The Future of Calvinism and its Churches*,” and the programme, evolved by those to whom our Montreal Council remitted the task of arrangements, has for some time been in the hands of Dr. Laird and Dr. Pugh. We hope that our President and a strong delegation from all parts of your Section (United States, Canada, the rest of the Americas, Japan and certain other Asiatic fields) may be with us and that the offices and addresses

which we have asked your Section to undertake in the programme and proceedings may be agreeable and convenient to you.

In December, having the honour to represent our Alliance at the first National Synod in Paris of the recently reunified Reformed Church of France (a most happy consummation), I took the opportunity to proceed to Budapest to discuss arrangements with Their Excellencies Bishop Ravasz and Dr. Eugen Balogh and with the Foreign Relations Committee of our great Hungarian Church, and I have forwarded to Dr. Laird and Dr. Pugh copies of our *Presbyterian Register* for February containing a full account of this. I have there indicated what seems to me to be the bearing of the tempestuous political crises of the past year on the religious atmosphere and on the public attitude to our church and faith in Hungary. I need not tell you how exceedingly delicate are a multitude of the impacts which political affairs make upon our churches, and how extremely necessary it is that all care should be taken that reference to these events and attitudes should not give pain or distress to any of our European Reformed Churches, which naturally cannot all regard them with one vision or opinion.

I felt that I could not allow myself to return from Europe to Scotland without paying a personal visit of respect and sympathy to our sorely-disappointed and sorrowing brethren of the Evangelical Church of the Czech Brethren in Prague: although the time of year was not the most favourable for travel and the only means of getting to and fro was by air voyages (a new experience for me). I have detailed my experiences and impressions in our *Presbyterian Register* for February (copies of which I am forwarding to Dr. Pugh) and here I need only express my profound and full-hearted admiration for the courage of our leaders in our Czech Church, my sense of the woeful debacle of many of their hopes and works, and my plea that our whole world-wide brotherhood may stand by them in their disaster and retrieval, and aid them by prayer and finance as greatly as may be. I trust it may be possible for each of you to read what I have written in the *Register* after such immediate contact with the situation in these lands of Europe.

You may well imagine that our churches in lands so stricken as China and Spain will also require most desperately every possible practical token of our brotherly love, compassion and help; and alas it must be admitted that the unpredictable designs of statesmen in various parts of Europe make the future of our churches in at least half-a-dozen other lands a subject of acute discomfort and anxiety to our hearts.

I am to renew the request (or should I say the injunction?) of our Council that all our Churches should be asked and encouraged to make an annual observance of "Reformation Day" towards the end of October or at some other suitable time, with the needs of our suffering Protestant Churches always in view, as well as the benefits that we have enjoyed because of the Reformers and pioneers of our Cause.

I should also appeal again for a wider and more systematic support of our official magazine, "*The Presbyterian Register*." Dr. Laird hopes to secure it fuller attention throughout Canada, and I should be happy if all the Churches of the New World could help it similarly. Many correspondents suggest that it is found of great use, and that our conduct of it is in general approved. We are sure its issue is useful propaganda, but it ought to be much more nearly self-supporting. We issue well over 2000 copies quarterly. The cost per annum is slightly under \$1000 but subscriptions (50 cents per annum) received barely reach \$175 and we think this could be improved. Many, no doubt, feel 50 cents is not worth sending so long a distance. In 1936 we sent 300 copies regularly to the United States and received 20 subscriptions; 150 to Canada against 40 subscriptions; and 20 to South America where we have only one subscriber.

Apart from this aspect, I wish as Editor to thank those Churches in your Section which send me regularly news of their activities and endeavours. This

provides useful matter to disseminate world-wide. I trust that you in your turn find our reports from other regions equally interesting.

May God bless you all, dear brethren, in your coming convention, all your Churches and peoples, and with you the whole of our world-wide brotherhood amid the cruel menace and ambiguity of these times.

I am, always yours most truly,

W. H. HAMILTON, *General Secretary.*

It was recommended that the Chairman appoint a person to receive subscriptions at this meeting for the *Presbyterian Register*, and that the Committee on Nominations be directed to nominate a person in each constituent Denomination to receive subscriptions in their Churches for the *Presbyterian Register*. The Chairman appointed the Recording Secretary, Rev. Thos. C. Pollock, to receive the subscriptions from the members present at this meeting.

The Treasurer, Mr. Robert C. Ligget, presented his report for the year, which was received and referred to the Committee on Treasurer's Accounts.

The Chairman, the Rev. Dr. George C. Pidgeon, appointed the following Special Committees, which were confirmed:

Expenses—Mr. W. G. Gibson, Mr. Robert C. Ligget, and Rev. J. B. Skene.

Treasurer's Accounts—Mr. Guy Tombs, Prof. Edward Mack and Prof. H. R. Omwake.

Nominations—Rev. J. Addison Jones, Rev. William Barclay, Rev. J. W. Woodside, Rev. Walter Whallon, Rev. Homer McMillan, and Rev. Paul Leinbach.

Place of Meeting and Resolutions—Rev. W. C. Covert, Rev. Gordon Sisco, and Rev. A. S. Johnson.

Necrology—Rev. Joseph A. Vance, Rev. W. M. Rochester, and Rev. E. T. Wellford.

The Report of the Committee on Publicity was presented by its Chairman, Mr. Oliver R. Williamson, and was approved.

The Report of the Committee on Ministerial Relief and Service Pensions was presented by its Chairman, the Rev. George C. Lenington, and was approved as follows:

It is a satisfaction to realize that one of the strong convictions in the earliest organizations in this country of the Reformed and Presbyterian faith was that the Church owed support to their ministers when active service was ended.

The records of the Dutch settlement in Nieuw Amsterdam state that the Domines brought over by the Dutch West India Company were promised in their contracts a pension for self and widow. This was early in the sixteen hundreds. In 1717 the Presbyterian Church started an organization to care for ministers when compelled to retire. Social justice for its workers seems to have existed in the Church long before it became a slogan of general society.

Since the last meeting of the Western Section there has been a reasonable development in Church Relief and Pensions. The total assets of the seven Funds have increased by \$1,198,699 to \$55,461,541, the total annual benefits to \$3,408,311, and the number of those helped by the Church to 9,942. It is interesting to note that the money distributed is considerably more than a third of the total reported to the annual conference of Church Pension Funds, although the membership of the churches in the Western Section is less than 16% of the Communions represented in the Conference. The work can be seen at a glance in the following table.

| Churches | Member- ship | Number of Min- isters | Total Funds | Number of Bene- ficiaries | Total Annual Benefits |
|---------------------|-----------------|-----------------------------|----------------|---------------------------------|-----------------------------|
| Pres. U. S. A..... | 1,953,734 | 9,791 | \$40,956,774 | 6,350 | \$2,189,409 |
| Pres. U. S..... | 497,816 | 2,463 | 1,658,356 | 559 | 153,599 |
| Refd. Am..... | 159,345 | 857 | 2,264,498 | 351 | 90,175 |
| *Evan. & Refd..... | 352,785 | 1,338 | 1,755,909 | 490 | 82,463 |
| United Pres..... | 180,065 | 894 | 1,917,186 | 371 | 103,126 |
| Pres. Canada..... | 175,824 | 740 | 841,654 | 171 | 48,968 |
| United, Canada..... | 698,734 | 3,500 | 6,067,164 | 1,650 | 740,571 |
| | 4,018,301 | 19,583 | \$55,461,541 | 9,942 | \$3,408,311 |

Those who are striving to build up support for the ministry and layworkers of the Church by means of the sound method of contributory annuity funds will be heartened to observe that already considerably over three-fourths of the total benefits paid are from such funds. Even though the oldest contributory fund in this group has been in operation only some eleven years, the great bulk of the pensions being issued by the seven Churches in the Western Section is from the actuarial systems. Relief payments have become a minor element in the work amounting to \$737,456. There are those, however, who feel that there will always be need for a certain amount of this even when the contributory funds are in complete normal operation. The oldest and most entrenched Fund in the world proudly states that there is no "relief" in it; but the report contains some items that are marked "emergency", which must be somewhat in the nature of what is ordinarily called "relief."

In all of the reports from the five Churches South of the Great Lakes appear accounts of actions taken as a result of the Government's proposal to change the Social Act so as to include the churches in the taxation necessary to furnish its future benefits. In each Church the proper machinery was set in motion to ascertain the sentiment among its members, with a very significant result. Not only is there widespread opposition to the plan, but the attitude is almost belligerent. The replies are practically unanimous in their condemnation, and many call for prompt and positive action to prevent change. Laymen are fully as opposed as the ministers, and declare that they see in the proposal a fundamental danger of placing the Church under the control of the State—a thing that Americans have always rejected. A rare few confess that the slowness of some congregations to make provision for the future of their workers leads them to wish that some pressure might be imposed. But even these add that they do not want "the State to have control over the Church."

*Figures include only those of the former Reformed Church in the U. S.

The Work of the Funds

“One of the principal tasks of the year in the United Church of Canada is to raise an increased capital reserve for our Fund and thus to obviate any reduction in the standard of benefits which we have been paying prior to Church Union on June 10, 1925, and ever since.

Our Pension Fund is expected to share to the extent of \$1,500,000 in a \$4,000,000 scheme, the major part of which is to make good our annual Missionary and Maintenance Fund deficit. The Missionary and Maintenance Fund is the name we give to our annual budget for current income. The constant fear of international warfare together with the ever increasing taxation experienced by our people of means is retarding the plan of our organization and the making of the effort.”

The merger of the Evangelical and Reformed Churches has not been completed yet as far as the two Boards of Ministerial Pensions are concerned; but it is already evident that the carefully prepared plans will be put into effect in 1940 by the election of a new Board chosen from the two elements in the United Church, when the two present Boards will go out of existence. The organizations operated up till now by the separate Boards will continue to extend the promised benefits, but will receive no new members. A new Ministers' Retirement Annuity Fund will be established that in time will carry all the needs of the work, with possibly the addition of some necessary relief service.

“We have never known a time in the history of our Board when there was greater interest in and sympathy for our work than during 1938. The ministers and Classes cooperated with the work of the Board in a remarkable way.”

“The Pension Fund of the United Presbyterian Church has continued to operate during the past year with a good measure of success. The report for the year shows increased membership of ministers and churches, increased premium payments, increased pension reserve and investment income, and very considerably increased benefit payments to annuitants.

“Plans to raise additional Prior Service Funds to increase the minimum age annuity from \$400 to \$600 and widows from \$200 to \$300 are being held in abeyance because of the probable effect upon the Pension Fund of the proposed changes in the Social Security Act.

“A letter to the pastors informing them of the proposal to cancel the Churches' exemption from Social Security has brought a very general response. The letters received indicate that there is almost unanimous opposition to this on the part of ministers, sessions and congregations. This opposition is not only because of the effect upon the Pension Plan itself, but even more because it is considered an invasion by the State of the Church's independence.

“The Board of Pensions of the Presbyterian Church in the U. S. A. is developing its Employees Pension Plan which protects clerks, stenographers, janitors and other full time employees of local churches or other church institutions. Since this group of employees are not eligible for protection under the Social Security Plan of the Government under the present Act, there is a very grave moral responsibility resting upon the Church to protect these faithful employees.

“The Presbyterian Church in the U. S. A. is deeply interested in the discussion regarding the proposed inclusion of churches and ministers under the Social Security Plan of the Government. A letter has gone out to every minister and to the clerk of every Session signed by the Moderator and the Stated Clerk of the General Assembly and by the General Secretary of the Board of Pensions. This letter sets forth certain questions suggesting that the proposed inclusion would be a definite attempt to set aside the historical American Tradition of separation between Church and State and calls upon ministers and laymen to register their opinions with the Board of Pensions and with their respective representatives in Washington.

“The reaction from the constituency of this Church has been immediate and unanimous. Sessions and congregations are taking action as well as Presbyteries, and resolutions are going down to Washington. In addition thousands of ministers are writing to their representatives.”

“The Presbyterian Church in the United States has since 1717 tried to meet its obligation to the ministers and missionaries and the needy widows and little fatherless children of those who have died, through grants from the fund of Ministerial Relief.

“In 1926 it was decided to put this work on the more dependable Christian, business like basis of the Ministers’ Annuity Fund. To cover in part the service already rendered to our Church both at home and abroad it was found that an accrued liability fund of \$3,000,000 should be raised. Right at that time we were making an effort to secure, and did secure, \$13,000,000 for our Orphans’ Homes, Schools, Colleges, and Theological Seminaries. For this reason the year 1930 was set as a time to raise the prior service fund.

“We started in October, 1929. The crash on Wall Street came October 29, 1929. We continued the campaign but met with little success. The efforts were renewed in 1937. Today we have received to apply on the \$3,000,000, the sum of \$2,212,484.84. The campaign is now being pushed with vigor and we are hoping to report to the next General Assembly that the entire sum has been raised.”

“During the eleven years that the Pension Board of the Presbyterian Church in Canada has been in operation, it has experienced many difficulties and disappointments. The years of depression through which the world has been passing have had a very retarding influence on the progress of the Fund. Nevertheless it has made progress. Starting with \$463,000 the Fund has increased to \$841,654.

“The Pension Fund has before it the goal of a pension of \$1,000 after forty years of service and reaching the age of 70, for ministers, and \$500 for widows and orphans. In order to reach this goal a plan adopted by the Assembly called for rates from ministers, interest on endowment, contribution from budget and contribution from congregations according to the following scale:

“All charges having the services of a minister and paying stipend, are requested by Act of the General Assembly to pay into the Pension Board Treasury according to the following sliding scale, viz: That charges receiving aid, that is those charges that pay less than \$1,800 a year, pay into the Fund an amount equal to 2 per cent of the stipend they pay to their ministers; that charges paying \$1,800 and under \$2,500 pay an amount equal to 3 per cent into the Pension Fund, and that charges paying \$2,500 a year stipend and up, pay an amount equal to 5 per cent into the Pension Fund each year.’

“During the year a letter was sent out to all congregations conveying to them the Assembly’s request according to the scale above stated. Your Board feels that some forward move ought to be initiated if the Fund is going to be maintained on a sound basis in the years to come.”

The Ministers’ Fund of the Reformed Church in America has tried for ten years to provide an old age annuity for its ministers from interest on an endowment, but finds that it is a hopeless undertaking. The constantly diminishing return from all invested funds has made it necessary to resort in part to relief contributions in order to keep the pension even at \$480 a year. During the decade of the operation of the endowment pension fund one hundred and fifty-nine retired ministers have received its benefits to the extent of \$398,210. These retired ministers had given an average of over thirty-seven years of service to the Church. In addition the Fund has been continuing pensions to the widows of the pensioners who have died, equal to half of what their husbands received.

The Ministers' Fund has recognized its responsibility as extending beyond the ministry by setting up a department to furnish annuities to missionary teachers and all other unordained workers of the Church. The Boards and Colleges have all expressed their purpose to cooperate in the plan, and are gradually taking the steps necessary to begin active participation in the Fund. It is believed that ultimately everyone employed in the Church will be protected by the old age annuities offered.

In view of the recommendation that Congress no longer exempt churches from participation in the Social Security Act, steps were taken by the general officers to ascertain what was the sentiment concerning such action among the members of the Reformed Church. The replies have come from every section showing that this group at least is almost unanimously opposed to the proposal. In fact the vote is almost exactly fifty to one against inclusion of the churches in the Act. On the basis of this the Reformed Church will vigorously urge that the proposed change in the Social Security Legislation be not made.

The Report of the Committee on Presbyterian and Reformed Church History and Theology was presented by its Chairman, the Rev. William Barclay, together with a Supplemental Report. The Report together with the Supplemental Report were approved and are as follows:

We are again indebted to the same two Canadian professors for the two main sections of this report. Their names appear over the divisions for which they kindly undertook responsibility.

Reference is made by one of these to the number of books arising out of the World Conferences at Oxford, Edinburgh and Madras. It would seem as if this seeking together for counselling with another on the great question of how to make our joint witness effective, is to be increasingly a matter of prime concern. 1938 will go down in history as the year in which the September crisis in Europe almost plunged the world into a more terrible war than even that of 1914-1918. We were sufficiently near to the edge of the abyss to be able to recognize what awful things lurked in its dark shadows; and some are taking satisfaction from the thought that all concerned in the crisis were made so aware of the consequences of failure to come to peaceful agreement that the danger of actual conflict of a major nature among the nations has greatly diminished. We would all like to think that this is so; but, whether optimistic or pessimistic in our views of the matter, we must realize how very definitely is laid on the churches the task, peculiarly theirs, of overcoming the spirit that prompts to misunderstanding, hate and hostility. A hopeful sign is the conviction of many that we are to witness a return to religion, if indeed it is not already in evidence. That conviction is strengthened when we note the obvious concern, on the part of leading statesmen in the Democratic countries, to have the teachings of the Church brought to bear on the whole question of the liberties of the people. It would seem particularly acceptable to the churches holding the Presbyterian system to receive the call to such a task; and it is to be hoped that our scholars will in their writings provide ample direction to a movement whose aim and object is that Democracy and the Church should go hand in hand. May we add that pamphlets and leaflets for the use of the man in the pew might be extremely valuable in this connection.

Some Recent Works on Church History

Dr. W. W. Bryden

A characteristic feature of the majority of Church History publications of the year 1938 is to be perceived in the fact that they deal with "origins." Perhaps

this is a consequence of the particular theological emphasis during the last decade. Not so long ago, even Protestant scholars were devoting themselves to the life, customs and culture of Mediaevalism. If we are to judge from the more recent books, we might infer that the interest is again being centered upon those conditions which gave rise to the Reformation, and the particular type of thought represented there. But even more impressive is the fact that this interest in origins has given us a number of splendid books on the beginnings of the Christian faith itself.

Perhaps worthy of consideration in regard to the Reformation, the following works should be mentioned. "The Influence and Implications of the Reformation," by J. P. Hodges; "The Crisis of the Reformation," by N. Sykes (Unicorn Press, London, England). "The Pre-Reformation in England," by H. M. Smith (The Macmillan Co., London) is especially worthy of note. The author attempts to account for the Reformation in England in thoroughly scholarly fashion, but his book possesses the interest, not always characteristic of purely scholarly productions, that the convictions expressed in it are gathered quite as much from the general literature of the time as from the usual official Church and State literature.

In regard to the Early Church, the following books are important: "Christianity at Rome in the Apostolic Age," by A. S. Barnes (Methuen and Co., London); "Christian Beginnings" by M. S. Enslin (Harper and Bros., New York); "The Church of the Apostles and the Fathers," by F. E. Barker (S. P. C. K., London); "The Church of the Ancient World," by L. E. Binns (Unicorn Press); "The Church and the World," Vol. I by M. B. Reckitt (George Allen and Unwin Ltd., London). During the year 1937, an important work, "The Beginnings of the Christian Church," by H. Leitzmann, appeared. Now a second volume has been published by the same author under the title, "The Founding of the Church Universal." All of these works merit attention.

Of general histories, Reformed churchmen especially should note James Moffatt's, "First Five Centuries of the Church," (University of London Press). This little book represents in a striking way a pleasing feature of the more recent historical writing in which there is an attempt to help the reader to see the concrete practical side of the Church's movement. Dr. Moffatt introduces the rather original plan of giving a synopsis of the main events of the Church in a certain period, then proceeds to elucidate the significance of such in the light of the Church's practical life, the result being a most interesting history of the first five centuries. "The Church through the Centuries," by C. C. Richardson (Charles Scribner's Sons, New York) represents another general history deserving consideration. And in this connection I should like especially to draw attention to K. C. Latourette's second volume in the series entitled, "The History of the Expansion of Christianity," namely, "The Thousand Years of Uncertainty." Professor Latourette is attempting in this series the unusual task of presenting Christianity as a movement spreading throughout the world and is guided mainly by the following questions: What was the Christianity that spread? Why did it spread? Why, in certain places, does it seem to be ineffective? By what processes did it spread? These two books of Professor Latourette's represent a work of undoubted scholarship, research and learning and indeed present a challenge to serious Christian thought—one characteristic of this age—which cannot be claimed for the books reviewed above. His dispassionate and sympathetic treatment of Christianity is calculated to cause the reader to estimate the validity and permanency of that faith in the light of the larger world movements as such. Will a faith whose fate since 1500 A.D. has been largely wrapped up with a culture of Northern and Western European origin decline with the decline of that culture? is typical of many pertinent questions raised.

Attention should be called to the pamphlet, "The Church and the Economical Order" (George Allen and Unwin) representing results of the Oxford World Conference.

Some Recent Works in Theology

Dr. J. M. Shaw

A prominent feature of the theological publications of the past year, as might have been expected, was the number of books issued that were either the outcome of the two Ecumenical Church Conferences of 1937—those of Oxford and Edinburgh—or a preparation for the International Missionary Council at Madras at the end of 1938.

To begin with, there was the publication of the Official Reports of the 1937 Conferences themselves—*The Oxford Conference* edited by Dr. J. H. Oldham (Willett Clark & Co.), and *The Second World Conference on Faith and Order* edited by Canon Hodgson (S. C. M.) The former gave rise to a number of "Oxford Conference Books" containing contributions from writers in different countries representing different Christian traditions with such titles as these: *The Christian Understanding of Man*, *The Christian Faith and the Common Life*, *Church and Community*, and *The Universal Church and the World of Nations*. (Willett Clark & Co.) The latter, the Faith and Order Conference, emphasized that differences in conception of Church Order go back ultimately to different conceptions of the Church Itself. And in *The Church through the Centuries* (Scribners) Dr. Cyril Richardson deals in a very capable and suggestive way not as the title might suggest with the history of the Church through the centuries but with the varying conceptions which have been held of the nature of the Church and how these have affected the attitudes and operations of different Church bodies.

Of works written by way of preparation for the Madras Conference two should be specially referred to. First, Dr. H. Kraemer's *The Christian Message in a non-Christian World* (Harper & Bros.) which deals arrestingly with the issues involved in the missionary claim of Christianity and raises acutely the question of the recognition of any Divine revelation in non-Christian religions. And second, William Paton's *World Community* (S. C. M.) where the ecumenical world-uniting character of the Church in God's purpose and action in Christ is presented over against the current disintegration of human society and the claims of rival principles of integration. The emphasis on "community" is the major note also in the second volume in the "Great Issues of life Series" written by Dr. Richard Roberts and entitled *The Contemporary Christ* (Macmillan) which in the words of Dr. Rufus M. Jones, himself the Editor of the Series and the author of the volume *The Eternal Gospel*, "gives an admirable treatment of community in its broadest sense—our mutual and reciprocal relations with God and our fellowship relations with each other."

The Church's basic faith, "the faith by which the Church lives," is the subject of a series of stimulating Broadcast talks in Dr. J. S. Whale's *This Christian Faith* (S. C. M.) In *Doctrines of the Creed* (Nisbet) Canon O. C. Quick deals in more academic fashion with the doctrines of the Christian faith under four main divisions, "The Christian Faith in God," "The Incarnation," "The Christian Doctrine of Salvation" and "The Holy Spirit and the Church." With sound scholarship and conspicuous clarity he sets forth the Scriptural basis of these doctrines and their meaning for today. *Doctrine in the Church of England* (S. P. C. K.) is the Report of the Commission on Christian doctrine appointed by the Archbishops of Canterbury and York in 1922, showing that while the Church of England is in general conservative in theology it is not unsympathetic with liberal views. Professor Karl Barth's Aberdeen Gifford Lectures are announced under the title *The Knowledge of God and the Service of God* (Hodder & Stoughton) which are an exposition of the First Scots Reformed Confession of 1560 and a reaffirmation of truths contained in that Confession which the author believes must be proclaimed by the Church today

On specific aspects of Christian doctrine a fresh constructive and deeply moving book on the Atonement is Professor A. B. Macaulay's *The Death of Jesus* (Hodder & Stoughton) where the subject is dealt with under three heads, "The will of His enemies in relation to the death of Jesus," "The will of Jesus Himself"

and "The will of God." In *Jesus Divine and Human* (Epworth Press) Professor J. A. Findlay deals with the relation of the Divine and human in our Lord's person in such a way as to leave on the reader's mind a new impression of the genuine humanity of Jesus' experiences in life and death. The sub-title of Professor J. M. Creed's *The Divinity of Jesus Christ* (Cambridge University Press) viz. "A study in the history of Christian doctrine since Kant" more accurately describes the book than the title itself, for it traces, and that in a masterly way, the development of Christian thought from Kant and Schleiermacher to Barth and only in the last lecture gives a constructive statement on the divinity of Jesus Christ. In *Revelation and Response* (Scribners) Professor E. P. Dickie with fulness of knowledge and a happy gift of apt illustration examines the idea of Revelation in the light of contemporary movements in Theology, chiefly continental. And Professor W. M. Horton has followed up his *Contemporary English Theology* with a companion volume *Contemporary Continental Theology* (S. C. M.) which supplies a useful "guide-book" to the main trends of theology today on the Continent of Europe.

In *Creative Controversies in Christianity* (Revell), the James Sprunt Lectures for 1938, President George W. Richards in a scholarly yet semi-popular way takes in brief space a synoptic survey of the history of Christian thought, presenting contrasted viewpoints in characteristically interesting and stimulating fashion. Elias Andrews' *Modern Humanism and Christian Theism* (Zondervan) is a full and careful critical examination of the roots and implications of present-day Humanism. And Dr. J. S. Bonnell's *Pastoral Psychiatry* (Harper and Bros.) is the work of one who has proved himself an expert in personal counselling and "the cure of souls," and shows in simple and moving narrative how the minister may make psychiatry the servant of religion and bring men and women into touch with the healing resources of God.

A book of special interest to members of the Alliance, because of its author's long and honorable association with them, though it is not strictly a work in Theology, is the late Dr. Clarence Mackinnon's *Reminiscences* (Ryerson Press) a delightfully written autobiographical sketch intended originally not for the general public but for his family and friends. Along with it may be mentioned the beautiful "Memoir" of that outstanding Scottish theologian Professor H. R. Mackintosh of Edinburgh written by his life-long friend and collaborator Dr. A. B. Macaulay and included in his recently published *Sermons* (Hodder & Stoughton).

Some Recent Works in History

Dr. Robert Hastings Nichols
Dr. Wm. Chalmers Covert

Presbyterian and Reformed History

- Drury, C. M.*: *Marcus Whitman*. Caldwell, Idaho: The Caxton Printers, 1937.
Henderson, G. D.*: *Religious Life in Seventeenth Century Scotland*. New York: Maemillan Co., 1937.
McKinney, W. W.*: *Early Pittsburgh Presbyterianism*. Pittsburgh: The Gibson Press, 1938.
Williams, D. J.*: *One Hundred Years of Welsh Calvinistic Methodism in America*. Philadelphia: Westminster Press, 1937.
Zenos, Andrew C.*: *Presbyterianism in America*. New York: Thomas Nelson and Sons, 1937.
Klett, G. S.*: *Presbyterians in Colonial Pennsylvania*. Philadelphia: University of Pennsylvania Press, 1937.

An * indicates authors whom I know to be Presbyterians.

General History

by Presbyterian and Reformed authors

- McNeill, J. T.: *Christian Hope for World Society*. Chicago: Willett, Clark and Company, 1937.

Richards, G. S.: *Creative Controversies in Christianity*. New York: Fleming H. Revell Co., 1938.

Albert Hyma: *Christianity, Capitalism and Communism*. Ann Arbor, Mich.: published by the author, 1937, contains important discussions of the teaching on economic matters of Calvin, of Calvinists in Germany, Scotland, France, and especially of Dutch Calvinism and English Puritanism.

Niebuhr, H. R.: *The Kingdom of God in America*. Chicago: Willett, Clark and Company, 1937, contains important discussions of the working of Calvinistic thought in American religious history. (The author is Evangelical Reformed.)

Lord Eustace Percy: *John Knox*. London: Hodder and Stoughton, 1937.

This book is of great importance not only for the study of its subject but also for the study of Reformation history generally.

The Report of the Committee on Christian Education and Literature was presented by its Chairman, President George J. Trueman, and was adopted, as follows:

The question of Education in general is being studied more thoroughly than ever before. Old systems are on the defensive, and must show their value or give way to new. Those directly responsible for Christian Education cannot sit still and assume that achievement is satisfactory. The Churches are receiving their full share of criticism, and good can only come out of this if we carefully restudy our problems and methods, and bring the best intelligence available to the direction of our work. One fact stands out clearly, namely that leaders in educational reform everywhere admit that no system of education can be tolerated where spiritual values are ignored. I doubt if there was ever in the modern world so great an agreement of opinion in regard to the necessity of religion.

President Roosevelt's address to Congress proclaiming that the principles of democracy are grounded in deep religious conviction, has set people thinking as to the value of Christian Education. From the press one might call attention to the article by Mr. Walter Lippmann which has appeared in a number of syndicated papers in which he emphasized the absolute necessity of religion as an essential element in civilization and hence in education.

Educationists generally are emphasizing the necessity of learning through activities as never before. They admit that in the past too much time was spent in forcing on the child the knowledge adults thought he would need when grown up. Now, leaders in education realize that education is not only an acquisition of facts, but a process of growth—directed toward the establishing in the child of right attitudes, good habits and high ideals. This newer conception of the work of the day-school requires that the teacher becomes the director of the child's activities, the one who helps shape his attitudes, his guide, and his adviser. To do this he will need to know his pupils, not only as they are in school, but in their homes, at their play, and in their communities. It seems to me that in this new education so-called, the Church Schools have been the first to get the vision. By means of special types of programmes, vacation schools, summer camps, and various other activities, Church leaders in Education have been using the best means known, but only for the few who were able to participate. These activity programmes must be extended and improved till they are available for all.

The new emphasis on Adult Education is of great interest to the Church. For a long time Protestant Christianity left the care of the child mainly to the home, and planned its work for the grown-up folk. With the apparent present neglect in the home, the Church has had to take over many of the home duties,

and has, in some instances, neglected the adults. Now, we realize that there must be an educational programme to include everyone. The great difficulty is not to arrange the programme, but to find those lay workers who are willing and able to arouse, interest, lead, inspire and teach.

"The Church is concerned that every child and adult shall receive the fullest education consistent with his capacities; but she must make plain that no education is adequate without the living encounter with God and the response of personal faith." (Oxford World Conference.)

The College and Students

In some particulars the reports of Colleges are encouraging. The attendance is keeping up, the financial situation is generally improved, and in some of the Churches plans are being made to raise sums of money adequate for college needs. The Presbyterian Church in the United States of America is at present engaged in a nation-wide effort to raise ten million dollars to strengthen the colleges and increase the funds of the Board of Christian Education. Those in charge are well satisfied with results up to date. In the new constitution of the Evangelical and Reformed Church, provision is made for a Commission on Higher Education which shall study the needs of those institutions in the denomination which are contributing to higher Christian education, at the same time it will try to bring about closer and more intimate relationship between these institutions and the Church, and will promote the cause of Christian education within the denomination. It was the feeling of presidents of Church Colleges, as expressed in January last at their meeting in Louisville, Kentucky, that the Church people of the country at large are becoming more conscious of the value of Church related Colleges, and that a correspondingly greater interest in such colleges was growing. It seems certain that any set of circumstances which would weaken the Church College would sooner or later weaken the Church, and if the Church, most assuredly our democracy.

Large numbers of young people are attending our Christian Colleges. The main difficulty is not to secure students, but to secure such surroundings as will give them joy and strength in their Christian faith and purpose, and enable them to acquire such attitudes, habits and ideals as will make them capable and unselfish leaders in our democratic communities. No Church is satisfied with the success attained. In many Colleges there is a professor of Religious Education, who not only teaches, but is held mainly responsible for the religious life of the College. No one professor can carry this responsibility, and it is thoroughly understood today that the prime necessity in all colleges under Church direction is that each professor and teacher of whatever faculty be in full sympathy with the ideals and purpose of the Church, and that he exemplify in his daily life those attitudes, habits and ideals on which Christian character is based.

In addition to the work done in Church Colleges, many of the Churches have Christian leaders working on the campuses of State and private colleges and of Normal Schools. This is plainly a responsibility which the Churches must accept.

The Presbyterian Church of the United States of America reports that they have seventy full-time workers in fifty-two publicly supported centres of education who are giving their full time to the development of Christian education among the students of the communion which they represent, and working in cordial cooperation with the representatives of other communions.

At some time this Alliance might well spend a session discussing with such leaders of the constituent Churches their aims, methods and results.

Some of the Churches are concerned because the number of candidates for the Ministry is not adequate, and seems to be decreasing. Others find no cause for anxiety. In his report given to the General Council of the United Church of Canada last September, Dr. Langford, the Secretary of the Board of Christian Education, said

"The number of young men who are responding to the call of the Christian Ministry is not sufficient to replace the Ministers who are retiring after a life of service. Among the causes of this condition are a lack of interest on the part of the parents and other adults, a lack of religious conviction and evangelistic passion on the part of teachers and officers, growing secularism and materialism of thought, the demoralizing effect upon minister and people alike of a growing sense of economic injustice, the influence of Sunday motoring, radio and amusements. But fundamental to all is the need for Christian faith and conviction, a sense of the reality of God in the world, and the strengthening of the foundation principles of Christian faith and conduct."

Week-Day Religious Education in Connection with the Public School System

There is no indication of lack of interest in this phase of Christian work, but progress is not rapid. The Presbyterian Church in Canada reports:

"Recognizing the fact that in city, town and country the public school teacher is an outstanding leader in the community life, your Board has given special attention to the training of these young people for their life work. Many of our Sabbath Schools are deeply indebted to the consecrated work of the day school teacher. In the Province of Ontario special courses in Bible knowledge are given in each of its seven Normal Schools. We are deeply indebted to the Department of Education in the Ontario Legislature for setting apart one period, in school hours, each week, for representatives of the different communions to meet the students, and deliver a course of lectures."

It is apparent that in some Churches there has been a marked advance in this work during the last few years, one large Church reporting that arrangements with schools have more than doubled within the last five years; others report it as having held its own, and others see opportunities which are being let slip. It would seem that a considerable part of this work is being carried on in close affiliation with some of the other Protestant Churches. It is the opinion of your Committee that this should be done wherever possible. In Canada a good deal of cooperative work of various kinds is carried on by the Churches cooperating under the direction of the Religious Education Council.

Sunday Schools

The Sunday Schools should contain all of the children of Church members and adherents, as well as others who can be led to attend. There is no age limit, and today when it is known better than ever before that children have no monopoly of power to learn, provision should be made for an increasing adult attendance.

It has come as a shock to almost all Protestant Churches on this continent and in Europe that Sunday School attendance for some years has been declining. The reduction in attendance was slower than in Church attendance but very evident. Christian leaders realizing that this was striking at the very foundation of the Church have been studying causes and making plans to improve the situation.

There are indications of improvement, and when such is seen, it is due to a greater interest shown by adults, an improvement in leadership, by better methods of instruction, and higher standards of work. The following is quoted from a letter written by the Secretary of Christian Education of one of the Churches:

"There is this year an evidence of a new and resolute approach to Sunday School work. For a number of years we have reported decreases in enrolment and attendance, and the year 1938 saw the first general move on the part of the whole Church to arrest the decline and turn it into an increase. All the Annual Conference meetings in May and June gave the matter full considera-

tion. The General Council meeting in September laid the matter upon the conscience of the Church, and called upon ministers, elders, and indeed the entire membership of the Church, to take adequate steps to meet the situation. The Board of Christian Education promoted Sunday School Institutes for a study of the situation and for inspiration and leadership in all presbyteries of the Church. Nearly all presbyteries responded, and probably the best series of Sunday School conventions or institutes held in a score of years took place in the autumn of 1938."

Further study of causes is necessary; teacher training should be carried on continually. The work should be made interesting, and the children led to feel that each day's work helps them in the situation in which they are. Modern activity programmes should be introduced, and pure memorization be kept at a minimum. Capable and understanding teachers should be secured, and pleasant and comfortable rooms and surroundings supplied. All this takes time, money, energy, and is only possible to those who love God and children. Nothing is more worth while.

In Canada, the United Church has completed two worth-while projects: (1) The production of a junior Hymnbook called Songs for Little Children. (2) A complete set of graded Lessons from the Nursery to the Bible Class. (There is also a book of Songs for Young People in preparation.)

A cooperative project of some interest is reported from the United Church of Canada, where the Sunday School publications are prepared in common by the United Church of Canada and the Baptist Church, printed in the United Church Publishing House, and issued with minor changes under different names. The "Onward" of the United Church, for instance, is issued by the Baptist Church as "The Quest." Similarly an arrangement has been made whereby the Baptist Church is now using The United Church Hymnary with a small number of substitutions.

A book of Hymns with a worship supplement, prepared by the Council of North American Student Christian Movements, and designed for use in Colleges is just off the Association Press.

The World Conference of Christian Youth will be held this summer, July 24th to August 2nd, in Amsterdam. The main theme will be the Essential Tasks and Messages of Christianity," and as a part of the preparation for the Conference the following two books have been produced: "The Christian Community in the Modern World," W. W. Getham, D.G.M. Patrick; "Ten Authorities Other Than God," Edward Ouelette.

The following books recently published deal with the general subject of Christian Education:

Church, Community and State in Relation to Education. Eight educators deal with the problem created by tendency of secular community to assume complete control of educational forces. An Oxford Symposium.

A Textbook for Teachers and Leaders of Young People and Adults in the Use of the Discussion Method in Religious Education.

Can Human Nature be Improved? F. E. England, Ph.D., M.A., B.D. This book analyzes the main conditions that go to the making of ordinary men and women, with a view to helping people gain that self knowledge which is the first step to self-improvement.

Which Way for our Children? Contains suggestive material to guide parents and teachers in the religious training of children.

The Way of Adult Education. Earl F. Zeigler. Textbook in leadership training designed as a guide to those responsible for educational work in the Church.

Family and Church. Lewis J. Sherrill. Popular treatment of relation of religious and family life, concretely outlining what Church can and should do for the family.

Church Education for Family Life. Blanche Currier. Evaluates movement for parent education in Churches and charts course for the future.

Psychology for Christian Teachers. Alfred L. Murray. A practical Manual suggesting daily applications of Psychology for Sunday School teacher, pastor and Christian parent.

The Western Section then took recess until 2.30 P.M., and was closed with prayer by the Chairman, the Rev. Dr. George C. Pidgeon.

TUESDAY, FEBRUARY 28, 1939, 2.30 P.M.

The Western Section met in the Chapel of East Liberty Presbyterian Church, Pittsburgh, Pennsylvania, and was opened with a Devotional Service conducted by the Chairman, the Rev. Dr. George C. Pidgeon.

The Rev. Dr. Stuart Nye Hutchinson, Pastor of the Church, graciously welcomed the members of the Western Section.

The Rev. Dr. George W. Richards presented an address on "The Reformed Doctrine of the Church," and the Rev. Dr. John T. McNeill addressed the Western Section on "The Church as Set Forth in the Teaching of the Swiss Reformers."

The second subject in connection with the Ecumenical Movement was "The Contribution of the Reformed Churches to Christian Doctrine." President John A. Mackay and Dr. H. Emil Brunner spoke on this topic.

Following these addresses, the Rev. Dr. Stewart M. Robinson presented a Report on the Calvinistic Congress in Edinburgh in 1938.

The Western Section then adjourned with the benediction by the Chairman, the Rev. Dr. George C. Pidgeon, and the members were entertained at dinner in the refectory of the East Liberty Presbyterian Church of Pittsburgh, Pennsylvania.

A popular meeting was held at 8 P.M. in the East Liberty Presbyterian Church, Pittsburgh, Pennsylvania. The opening worship was conducted by the Chairman, the Rev. Dr. George C. Pidgeon, assisted by the Choir of the East Liberty Presbyterian Church. Dr. H. Emil Brunner delivered a vital address to a large audience on the subject, "The Task of the Church Today."

The Western Section then adjourned with the benediction by the Rev. Dr. E. T. Wellford, to meet at 9.00 A.M., in Western Theological Seminary, Pittsburgh, Pennsylvania.

WEDNESDAY, MARCH 1, 1939, 9.00 A.M.

The Western Section met and was opened with prayer by the Rev. Dr. George C. Pidgeon.

The Report of the Committee on Work on the Continent of Europe was presented by its Chairman, the Rev. Dr. George W. Richards. The Report was adopted, as follows:

I.

Your Committee has gathered data from the reports of the International Bureau of Relief in Geneva and the American office in New York, from letters and articles received from the Secretary of the Alliance, the Rev. W. H. Hamilton, Edinburgh, Scotland, and from pamphlets and periodicals of the current year. The prospect of the nations and of the churches is less hope-inspiring for 1939 than it was for 1938. The Psalmist's words are more true now than when they were first written:

“The Kings of the earth set themselves,
And the rulers take counsel together,
Against the Lord and against his anointed.”

Not only Christianity, but also democracy which the western world regarded as the richest boon of the long results of time, are called into question and are in jeopardy. The condition of the world, including both Occident and Orient, reminds one of the days of St. Augustine, when the Roman Empire, which was presumed to be universal and eternal, was shaken to its foundations, crumbled, and fell. In that time of crisis the Bishop of Hippo wrote, in ten years, 410-420, the Christian classic *De Civitate Dei*.

After this realistic and gloomy picture of the world today we hasten to complete the quotation from the second Psalm:

“He that sitteth in the heavens will laugh;
The Lord will have them in derision.”

Yes, the same God is still Lord of Heaven and Earth, Ruler of all tribes and nations—He laughs not in mockery but with the absolute assurance that the King whom He has set upon His holy hill of Zion will finally be in possession of “the uttermost parts of the earth.” Since Augustine's time we have abundant evidence of progress so far as the promised inheritance to the Lord's anointed is concerned. Christians of all lands are, also, taking counsel together, not *against* the kings of earth, but *for* all kings, rulers, and peoples that they may work together in the spirit of justice, truth, and love; and that the hope of the “new heavens and a new earth in which dwelleth righteousness” may be fulfilled. While kings rattle the saber, Christians of every color and clime are lifting up the cross.

Mr. Anthony Eden recently said, “The Christian peoples of Europe have shown themselves unmistakably, even passionately, eager for peace.” The same may be said of the people of every nation, East and West. They respond favorably to the emissaries of the Prince of Peace and to the highest ideals of religions and philosophies. We are not without hope because we are with God; only a godless people is a hopeless people.

The utterances of the ecumenical conferences at Oxford and Edinburgh (those of Madras are not yet available) are the bright light that shineth through the dark cloud. Your attention is called to two paragraphs summarizing the will to unity and cooperation in the churches:

“First, the affirmation of a new sense of existing unity, underlying the main differences of creed, race and language, coupled with a declaration of basic Christian principles around which Christians in every land may rally in dealing with the major problems of our day—War and Peace, Race and Nations, Church and State, Church and Community, Church and Economics, Youth and Education;

“Second, a practical plan for unifying the common work of the churches and putting these principles into practice; a World Council of Churches which shall, under God, represent the united thought and action of the Christian Churches of the World.”

II.

A bird's-eye view of the state of the churches on the Continent of Europe, especially those which are in the minority, will reveal a situation wholly different from that which was depicted in the Committee's report for 1938. The boundaries of the nations have changed and are changing. The attitude of rulers toward Evangelical Churches is less favorable. Ministers, professors of schools, educational and benevolent institutions, which a year ago were suffering harassing disabilities and poverty, such as are not known in Canada and in the United States, are now in worse plight than ever. Ministers and religious workers have been driven out of their countries, thrown into concentration camps, and hindered by pin-pricking policies of the state or of churches of one or another faith and order. Church buildings have been closed, the erection of new buildings, even of the most primitive sort, is made impossible; benevolent institutions and theological schools are gradually starved into submission if not abolished altogether. We cannot, therefore, reiterate statements in last year's report like the following: “The Reformation movement is continuing . . . large numbers are turning to the evangelical faith.” In many places the faith of the fathers must be maintained in the catacombs.

III

In Bulgaria about 7,000 Protestants, one half of whom are Congregationalists, are treated by the government as “ecclesiastical rebels.” The surviving pastors of the Churches are struggling for a bare living, with a monthly wage of ten to twenty dollars to support their families and themselves. The least aid from the church abroad would not only enable them to keep body and soul together but would give them spiritual and moral courage and help them to realize that their brethren of kindred faith and hope and love remember them in their prayers and by their gifts.

The Austrian Evangelical minority, long the object of deep concern of the Central Bureau of Relief, vanished with the *Anschluss* in the Spring of 1938. The Protestants of that country have been transferred in the Geneva office from the list of minorities to the list of refugees who need immediate relief in the form of food, clothing, medicine, and assistance to find a home in other countries.

In the Sudetenland twenty-seven parishes have been lost to the evangelical cause. Great indeed is the heroism of the remnant of the indigenous Hussite and other Protestant communities in Czecho-Slovakia. Wherever evangelists proclaim the gospel, congregations are organized; but they have no ministers to guide, comfort, and instruct them. Lay-preachers go from village to village preaching in the spirit and manner of the apostles. For these groups chapels, equipment for Sunday Schools, and parish work are the supreme need. Their “up and coming spirit” is evidenced by the fact that despite their dire poverty

seventy-five youth leaders of the Hussite parishes came to Chozen, in February, 1937, for the Winter School for training in religious work. Two appeals by cable have come to the New York office urging immediate help for Czechoslovakian Protestants.

The Protestants in Hungary are not making a special appeal for aid for themselves. Though poor, they are giving all possible assistance to the Magyar evangelical minorities in Jugo-Slavia and in Rumania. In the former country Protestants "are the target of all sorts of adverse legislation." Their church properties, schools, and the right to use their native language, are seriously threatened. The little rural parishes are unbelievably poor; in some of them 85 percent are receiving aid from Switzerland in the form of shoes, coats, and women's garments of every sort. Medical attention for most families is difficult to obtain.

One of the outstanding movements in the Near East is the establishment of the Ukrainian Evangelical Reformed Churches on the Polish frontier of the Soviet Union, extending from the Carpathians in the South to White Russia in the North—a distance of more than two hundred miles. This line of little churches is called "The Trenches of Faith." How different from the Siegfried or the Marginot line.

Only the vision of the prophet and the patience of the saints will engage in such a venture of watchful waiting for the gates of Russia to be thrown open to the messengers of the gospel; all this in face of the fact that on August 7, 1938, the last Lutheran church in Moscow was seized and dismantled. Thus ended organized Protestantism in Russia. Even resident foreigners are forbidden to attend church services in any of the Orthodox Churches, if such are still open, under penalty of having their permit to remain in Russia revoked.

It is needless to describe the condition of the churches in Germany. The government, if daily reports are to be trusted, is more determined than ever to make the faith of Christians conform to the ideology of the Nazis, which from our point of view will mean the ultimate suppression of Christianity. The name may continue but the original content will disappear. When this report was written the insurgents under General Franco's leadership entered Barcelona, which doubtless is the beginning of the end of the indescribable horrors of civil war in Spain. How many of the seven thousand Protestants will survive under the new government, none can foretell. The care of men, women, and children, regardless of religious or political affiliation, is largely in charge of the never-ceasing beneficence of the Quakers, who receive contributions from American people, some of whom doubtless do not belong to any church.

The Italian government seems to be inclined to grant certain amount of freedom of action to the Waldensian Church, whose center is in the Piedmont mountains. Missionaries have been permitted to go into Africa, the schools and the colleges at Torr Pellice remain undisturbed, and the benevolent institutions for orphans, aged, and the chronically sick, are carrying on without interference.

We hail with deep satisfaction the recent union of the Lutherans and the Huguenots in France for united action to win for Christ twelve million French men, women, and children who are now not affiliated with any church, Catholic or Protestant.

IV

Men and brethren, what shall we do? This is the test question. What can we do as ministers and members of the Churches of the Western Section of the Alliance, both in the United States and in Canada? That our people are in profound sympathy with their persecuted, exiled, starving, freezing fellows in Europe, no one can gainsay. They sympathize with them not only because they are of the same creed or of the same race, but because they are human beings who bear the image of their Creator. Nothing human can be alien to Christians.

We welcome the many organizations under wise leadership which are appealing for the homeless, conquered, wounded, dying peoples in every land from

Egypt to China. Appeals are made to the American people regardless of church relations; and large amounts of money and goods are collected and sent across the Atlantic and the Pacific.

It remains for us, of the Reformed and Presbyterian Churches, to continue the aid that has been given since the World War to the Central Bureau of Relief in Geneva under the oversight of Dr. Adolf Keller, and through the American office in New York under the control of Dr. Leiper and his efficient secretary Miss Froendt.

The least we can do is to tell our people the facts, describe the conditions, and give them an opportunity to contribute whatever they can or will to this cause at a time when the very foundations of the Christian Church are shaken and when people are living at a dying rate in a world that is blessed with a greater abundance of things than it has had since time began.

Each one of us can do no less than to share in part the burden, the pains, the sacrifice, of our brethren in other lands. The cries for help are a call to ecumenicity—to united thought, speech, and action in Christ's name for these little ones; to whose forebears in the faith our Lord once said: "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." He who listens with a will to heed will hear at present the same words above the tumult and the tempest, from the heights and sounding in the abyss. God grant that we may "hear what the Spirit saith unto the churches."

V

Financial Statement

From Churches and Church Organizations

Churches of the Reformed Alliance

| | | |
|-----------------------------------|------------|-------------|
| Presb. Church in the U. S. A..... | \$7,022.55 | |
| Presb. Church in Canada..... | 550.00 | |
| United Presb. Church..... | 989.14 | |
| Presb. Church in the U. S..... | 1,600.00 | |
| Evang. and Reformed Church..... | 1,363.56 | |
| Refd. Church in Amer..... | 62.17 | |
| United Church of Canada..... | 300.00 | |
| | | \$11,887.42 |
| Congregational Churches..... | | 479.30 |
| Protestant Episcopal..... | | 60.00 |
| Swiss Churches..... | | 1,048.00 |
| Miscellaneous | | |
| Lutherans..... | \$ 9.44 | |
| Bapt..... | 3.00 | |
| Univ..... | 10.00 | |
| Dis..... | 36.88 | |
| | | 59.32 |

Cooperating Organizations

| | | |
|---------------------------------|---------|--------|
| Religious Education Ccl..... | \$15.00 | |
| "Christendom"..... | 250.00 | |
| New Haven Ccl. of Churches..... | 134.00 | |
| Oberlin..... | 10.00 | |
| | | 409.00 |

From Individual Contributors..... \$13,903.04

9,118.78

\$23,021.82

The members of the Western Section joined with the Faculty and Students in the daily chapel service of Western Theological Seminary, the service being conducted by the Rev. Dr. Paul S. Leinbach.

Principal Richard Davidson spoke on "The Ideal of Worship in the Reformed Churches as Seen from Without."

Dr. J. Shackelford Dauerty spoke on "The Order of Reformed Worship as Prepared by John Calvin."

A vote of thanks was given Principal Davidson and Dr. Dauerty, and the Executive Committee was directed to secure the publication of these two papers.

The Report of the Committee on Foreign Missions was presented by its Chairman, the Rev. Dr. J. Ross Stevenson. Pending its adoption, the Rev. Dr. A. L. Warnshuis presented a verbal report of the work and spirit of the Madras (India) Conference. Dr. Warnshuis was given a vote of thanks for his address. The Report of the Committee, as adopted, is as follows:

This Committee is given no definite instruction as to the kind of report it is to make. As its membership includes representatives of churches belonging to the Alliance—manifestly the function of the Committee is to gather information from the several Foreign Missions Boards and embody this in a comprehensive report. This would follow the precedent set by the Eastern Section. The February issue of "The Presbyterian Register" contains the Report on Foreign Missions, prepared by Professor Haire and presented to the Eastern Section last November. This informing and stimulating report, we are informed, is based on the many annual reports sent in to the General Secretary by the various churches and societies connected with the Eastern Section. The Foreign Missions Committee of the Western Section does not have such material in hand upon which to base a report. The appeal of the Chairman for the latest foreign mission information from our constituents has resulted in only one response,—that from the United Presbyterian Church of North America. This records "abundant cause for gratitude to God for His guiding Providences and blessings." Progress has been made in the Sudan, Egypt and India. Because of impaired health, Dr. W. B. Anderson, the beloved and efficient corresponding secretary, who has served continuously during the past twenty-three years, has been compelled to retire, and the Rev. Glenn P. Reed has been called from the Sudan Mission to take his place. The foreign fields of the United Presbyterian Church, like all mission fields, have been disturbed by "the tension which has prevailed throughout the whole world as the nations have given themselves to preparations for war on an unprecedented scale." The Report of the Eastern Section, applies to the fields of our constituent Boards. "Foreign mission work is being carried on today in a world dark with a sense of insecurity, uncertainty and bewilderment; on nearly every field men are facing a great concentration of baffling situations."

The Church at home has been confronted by multiplied and urgent appeals. These have emerged from Germany because of the desperate plight of the Jews, and the pitiable conditions, among which our confessional ministers must carry on their work; from Spain, with its devastated regions and homeless peoples;

more particularly from China, with an exhibition of desolation, poverty and human misery, the like of which the world has never seen before. The response from the churches, if one included such special appeals as the Red Cross and other agencies make, has been fairly generous and at the same time no report has come of any serious retrenchment in mission work. On the other hand, the more noble response of churches in Great Britain, Holland, Switzerland and France, may well put us to shame. No computation can be made just now, as to what the devastating war in China will cost our mission boards. It would seem as if the loss in property values is comparatively small, but national support will be reduced; self-sustaining hospitals will have to be carried along on foreign funds for the present; and emergency requirements will mean an increased tax upon benevolent funds.

The most gratifying news is the self-sacrificing devotion and heroic service of our missionaries. A book just published, "Christians in Action," gives a thrilling report as to the full measure of devotion which missionaries have exhibited in all sections of China, and the consequent response of the Chinese. Dr. Kepler, General Secretary of the Church of Christ in China, writes: "I am tremendously proud of the Church in China and the way the Church, the pastors, the Christians (and we would add the missionaries) have been bearing testimony by their sacrificial living, by their unselfish service and by their Christian spirit of fearlessness, patient endurance and love. Non-Christians have noticed that the Christians have something which China desperately needs. Their love and sympathy and unselfish service for those in suffering and in need has been a mighty and persuasive deed in evangelism. Our churches are full of those who are seeking to know more of the gospel of Christ."

Regular educational work in China has been interrupted and a number of great centres have been abandoned; but amid new and strange conditions, instruction in all branches of learning is being given. Japanese domination will mean the elimination of Western education, as it also threatens to drive out every phase of Western influence. Confucianism—if the military power prevails, will be thrust upon China as it has been upon Manchuria, or as Shinto shrine worship has been made obligatory upon all schools in Chosen. There will be missionaries to advocate a policy of appeasement, accepting the Japanese government's assurance that shrine worship, whether Confucian or Shinto, is a patriotic ceremony. This simply glosses over the fact that in a totalitarian state, patriotism is the highest form of religion, and takes precedence over the claims of any other loyalty. This problem was discussed at the recent Madras Conference, along with others which will be brought to our attention by the full report of that Conference, which is to be made to us.

Generally speaking, it may be stated that our Foreign Mission work in the great mission field of China, in Chosen, Japan, India, not to mention other lands, is in a critical stage, not only because of threatening hostile forces but because of present passing opportunities for missionary service, and a new appeal comes to the home church with flaming urgency,—first, for a larger measure of sacrificial giving of our sons, our daughters "to bear the message glorious," and of the necessary funds to give the work adequate support. We are not as yet tapping the available resources of the Christian church, due mainly to the fact that our leaders are lacking in spiritual devotion or effective technique.

Furthermore, we must learn to bring into action the resourcefulness of prayer. Because of appeals from the field, nearly a century ago, a week of prayer for missions was brought into the calendar of the church. In many of our churches, not only has this prayer week been abandoned but the mid-week prayer meeting has ceased to be. "Ye have not because ye ask not," is the apostolic word for our time, and we do well to recall the testimony of the first American missionary to the Indians. "Prayer and pains, through faith in Jesus Christ, can do anything."

The Western Section then took recess until 2.30 P.M., and was closed with prayer by the Chairman, the Rev. Dr. George C. Pidgeon.

WEDNESDAY, MARCH 1, 1939, 2.30 P.M.

The Western Section met and was opened with a devotional service conducted by the Chairman, the Rev. Dr. George C. Pidgeon.

The Report of the Committee on Home Missions was presented in the absence of its Chairman, the Rev. Dr. R. J. Wilson, by the Rev. Dr. Robert Laird. Pending its adoption, Dr. Conrad Hoffman spoke on the Jewish-Christian Situation in Europe and America. A vote of thanks was given Dr. Hoffman for his address. The Report was adopted and is as follows:

One of the great historic functions of religion has been the integration of all life. The Christian religion stresses the love of God and the sacred rights of human personality, and gave to the common man the dignity of a potential son of God. But it also sought to create a social medium in which such personalities might find nutriment and the opportunity of expansion, in which the rights and obligations of persons would find their desired balance. Thus the Church, especially after the fourth century, sought to create a Christendom, and provided the bases of a Christian culture in its schools, its monasteries, its charities, its support of the guilds, etc. It sought to provide a basis, internationally and interracially for the integration of all life. For nearly two centuries there has been a steady secularization of life, during the last fifty years with increasing momentum; the functions once assigned to religion have been taken over by the state, founded on a materialist conception of life and sometimes making of the State itself a god. Today the struggle is between this Godless materialism which has erected itself into a missionary religion and a return to those positive religious sanctions which alone can re-integrate the community, the nation and the world in a spiritual totalitarianism. Meanwhile, we have witnessed the breakdown of life, the collapse of moral standards, the loss of those sanctions which provide adequate security for men as individuals and for men grouped together in races or nations. The ultimate end of such secularization is inevitably chaos.

While the Christian State can never make terms with the totalitarian state, we must recognize that state totalitarianism is an effort to bring order out of chaos. It is an attempt to restore discipline and to provide, at least, for some, a certain security. The price to be paid for such security is the complete surrender of personal and religious liberty and of the freedom of various 'natural' institutions. It seeks to take care of all the relationships of life and to integrate life, although in doing so it acts in clear defiance of the fundamental principles of the sacred rights of personality as personality. It ignores God and the Christian revelation and travesties divine teachings to fit its own ends. The issue is fairly joined in Europe and the repercussions of that struggle must involve the North American continent, for it implicates Christianity as a religion for the whole world. The Church of God, in all its several branches, can not be neutral in the ensuing struggle. It may be that the Church will have to become a martyred Church in order to relearn the secret of the eternal gospel; it may be that the Church despite its love of peace may have to enter the combat and fight for its right to live and teach and save the souls of men.

The significance of all this for Home Missions is clear. If the Church, standing on the wreckage of the order which is passing away, is to provide the spiritual foundation for the reintegration of life, there is no time to lose. The Church must strain every spiritual muscle to overcome the world, and nowhere must it become more active and aggressive than in those very areas of the hinterland which are generally assigned to the Home Missions Departments of our Churches and where the gravest centres of disintegration and conflict are to be found. In the rural districts, in the industrial, racial and anti-religious frontiers of our great cities where bitterness resides, where personality has been flouted, where panaceas that leave God out of account abound—it is in these districts that the battle will be won or lost. Today, a profound despair, the economic pressure and the obvious inequalities of opportunity all operate to transfer the faith of men to any form of totalitarianism that offers a full dinner-pail. It is precisely in the area where the church is weakest that the greatest triumphs of secular totalitarianism may be most evident. The Home Missionary problem of the Church is therefore of first importance.

Aspects of the Home Missionary Situation

It is unnecessary to say that perhaps in no section of society is the bitterness of disillusion felt more keenly than in the rural areas, and yet it has been in these areas that Protestantism, in North America, has been particularly strong. The rapid changes due in part to new and powerful machinery, the better system of transportation and roads, the losses from drought and erosion, the inability to secure markets for goods raised and prices commensurate with the cost, has created grave dissatisfaction and rebellion and made many of our rural population feel that the church as such had little to offer for the enrichment of personality. And yet they are hungry for more than the meat that perishes. What is more, despite the efforts to consolidate churches and to avoid unnecessary denominational competition, we have not often been able to give to the rural churches that outstanding leadership through a trained ministry which was so necessary for the bitter days in which we live.

Again, just as the rural situation has been most challenging, the urban problem has been no less intricate and difficult. Waves of migration have washed over the cities, changing their character, driving the earlier citizens out into the suburbs and often leaving in the city proper precisely those people least able to assume the moral, spiritual and financial responsibilities of the church. The condition of downtown churches is often pathetic. The wealth and resources of our city churches are often in inverse ratio to the needs of the people to whom they must minister, and unless ways and means are found of providing for these imperative needs, it is hopeless to expect that these churches can do more than scratch the surface of the opportunities and obligations which confront them.

In North America especially, our cities are increasingly cosmopolitan; daily there pass the doors of the churches members of racial groups who would not feel at home within those portals; Negroes, Jews, Asiatics, Southern Europeans with a mixed tradition; and in a day when the very fabric of democracy is challenged, we find large groups of citizens trained and disciplined in religious systems which tend to breed the fascist mind or in an irreligious system which caters to communism. The faith in democracy is built ultimately on the religious idea that each man is a son of God, subject to all the privileges and obligations of that high calling. But if the church of the Living God, while affirming the democratic principle in its polity, refuses to incorporate it in its practice, we can not hope to escape the punishment for our apostasy, but may seek, while there is still time, to make the practice of the Church, in its relation to these racial elements, conform to its preaching. This adds fresh burdens to our Home Missions work. The problem is staggering, and it is urgent.

II.

We may, of course, recognize certain advances in recent years. There have been fresh evidences of cooperation between the denominations, especially in several areas of the United States, and there is an increasing number of churches which are actually functioning as community churches. Much, too, has been effected by way of co-ordination and actual federation has made advance. Above all this, since the last meeting of this Section of the Alliance of Reformed Churches, the formation of the World Council of Churches, following the great meetings at Oxford and Edinburgh, has given us a vision of œcumenicity which must have repercussions on all phases of church work within our two nations, and it is to be hoped, not least in the Home Mission field.

It is a fundamental principle of military strategy that an army must not get too far away from its base, and Home Missions, in the strategy of the Church, is an integral part of the base of the whole missionary task of the Church. We can make little effective contribution to the Christianization of foreign nations unless we are able to present a home country in which the spirit of Christ is clearly manifest, reorganizing society, providing the kind of security in which moral personality may be developed, and integrating the national family on a democratic basis, everywhere implicit in the Calvinist tradition, by the wide diffusion of an irrefragable faith in the love of God for men.

The battle is upon us, and there will be no time for prolonged discussions and arguments. We must spend less time in talking about cooperation and co-ordination, federation and kindred subjects, and, facing the world crisis of Christendom, think œcumenically. We must seek to make all our people realize the nature of the struggle and the inevitable place of organized religion in it. The great events for which the Church has prayed are at hand; and the fusing processes of life can be left to the heat of the battle in which we shall find ourselves engaged. Walt Whitman once intimated that men are not fused by scraps of paper or by legal contracts, but only by fire. We must see to it that in the fires of life into which we are to enter, the fusion of the various branches of Holy Church into one True Catholic Church is effected for all time. And even now, ere that fusion comes, the separated churches must begin to work together as one Holy Church of Christ.

III.

We recognize how many difficulties there are to overcome. The National Boards face denominational pressure and shrinking revenues. They are overburdened with administration and a thousand cares and anxieties. But when the Christian people realize the dimensions of the struggle which is before them, and the values of life which are at stake, surely there are no difficulties which cannot be overcome. What is necessary is that they see the real need, not primarily as Churchmen, but as Christians. For in the battle the very future of Christianity and the values that have come from Christianity are in danger. It is now or never. We believe that the Lord of Hosts is with us, and that ours is the needed word to save humanity and reintegrate society. We believe means will be supplied if we diligently seek them. We believe in the eternal value of the gospel which we affirm. We believe that there is no area of life—individual, social, national or international—which the Church must not claim for Christ. And we believe that the Home Missions Crusade is fundamental to this end. In closing this brief report there are some concrete projects which might well be carried further to sensitize the whole church constituency to the importance of maintaining the Home Mission base:

(a) Could not the Churches of the Western Section, perhaps all the Protestant Churches, issue constantly more and more Home Missions literature, prepared cooperatively by different communions or jointly, so that the Church as a whole can visualize its task not alone as a denomination but as part of the whole Church of Christ operating in any particular field?

(b) Can we not increase the use of the motion picture, and by sight and sound, bring to our people dramatically the nature of the battle now being fought on our Home Missions frontier; utilizing these films also for the elucidation of the eternal truths of scripture; and to deepening faith in the catholicity and universality of the gospel.

(c) The radio might be further used, not alone for devotional talks but to inform the general public about the problems and opportunities of work on these frontiers of the church; the radio being one of the great instruments of the age for public education.

(d) We might organize in our Home Mission areas, somewhat along the lines of the National Preaching Mission, new preaching missions and regional gatherings where our ministers may be given a new grip on the reality of those things for which the Church today must fight; and be led to rededicate themselves to the sacrifices of life;

(e) We must secure a more active and better informed laity concerning the task of the Church, especially in the Home field. The Laymen's Missionary Movement of thirty years ago aroused great interest and provided new support for all missionary work. The laymen must be enrolled again and become "voluntary missionaries" in a great cause.

(f) There is a great need for the revival of lay witnessing, for personal work, for fellowship groups, springing up more or less spontaneously, to help one another appreciate the role of the Church and the gospel in the modern world, and especially to study the essential needs of Home Missionary fields and how to meet them.

Ultimately, the battle is not ours alone. We need not doubt the Divine Leadership, nor the energizing Spirit which is always available. His call is at once an invitation and a command, a choice and a challenge. We accept that call, we accept that leadership, we accept that Holy Spirit who can translate our knowledge of the world need into power to compass that need. We believe that He shall reign; that the kingdom of this world shall become the Kingdom of our Lord and of His Christ. This is no time for defeatism, for pessimism, for weakness, for lethargy. It is a time to gird up the loins of our minds, to pray and to labor, to serve and to sacrifice for a cause of whose ultimate triumph we are assured of God.

"World Jewry and the Christian Church"

By Dr. Conrad Hoffman

Today there are some 16,000,000 Jews in the world. Fully one-half of these are the victims of anti-Semitism, actual or potential. In Poland there are three and one-half millions of Jews representing one in ten of the total population of the country. One million of these Jews are slowly starving because of the prevailing economic distress in Poland and the anti-Semitism which has come in its wake. Rumania has a million Jews whose present position at best is precarious. In Hungary there are 500,000 Jews. There the government has already enacted decrees which aim at the limitation of the number of Jews permitted to participate in the various trades and professions of the country. In what is left of Czechoslovakia after the Munich Peace Pact Dismemberment, there are 250,000 Jews. These are now increasingly menaced with Nazi anti-Semitism. In Germany and Austria there are still a million men, women and children who are classified as non-Aryans, that is, they are individuals with at least one Jewish grand-parent. These are Christian or Jewish in faith. In fact, there are probably more of the Christian faith than of the Jewish faith among them. All of them are being most ruthlessly victimized by the cold pogrom of the Nazis.

We thus have a total of six million and more people with Jewish blood in their veins who are increasingly unwanted in Europe and because of widespread unemployment in other countries of the world are not wanted anywhere else. What is to become of these unwanted Jews? Surely Christendom must be concerned with their future.

In Great Britain, Canada and the United States there are many evidences of the smoldering fires of anti-Jewish feeling. On the other hand, in view of the anti-Semitism in Europe, the permissible immigration quota from Europe to the United States during the coming decades will be largely Jewish in character and such increasing Jewish immigration will only add oil to the existing smoldering fires of anti-Jewish feeling. Can the Christian churches of North America, under these circumstances, prevent an anti-Semitic conflagration?

Philip Bernstein speaks of "the profound and unalterable anti-Semitism of European Christianity." This may sound like an unwarranted exaggeration but unfortunately it approximates the truth. Thus in Poland there are many priests of the Roman Catholic Church, in Rumania priests of the Greek Orthodox Church and in Hungary, Austria and Germany, Protestant ministers who are all guilty of aiding and abetting the anti-Semitic trend. Nor have the clergy of North America entirely escaped from the same guilt. We of the church are duty bound to stem this anti-Jewish trend as well as to denounce any and all Christian participation therein. Anti-Semitism is irreconcilable with Christianity and unless checked sooner or later leads to anti-Christianity as we now see in Germany.

This rising tide of anti-Semitism around the world and the distress and suffering of Jews that comes in its wake have made American Jews more responsive than ever before to manifestations of Christian sympathy, interest and help in their emergency. Indeed, never has access to the Jews in America been so wide open as now. The Christian churches have an inescapable opportunity here. There is much which they can and should do. Among others we would suggest the following: first, render what one may term a good Samaritan service to the increasing number of refugees and victims of anti-Semitism. The churches have been loud in their protests against Nazi anti-Semitism. Unfortunately I fear they have done little in the way of concrete relief on behalf of the victims of that anti-Semitism. It is time they back up their protests by concrete aid. American Jews have come to the aid of the refugees of Jewish faith and quite frequently have helped those of the Christian faith as well. Surely the Christian churches of North America should be responsible for all aid that may be required for the refugees of Christian faith.

Second, the churches need to solicit prayers on behalf, not only of the persecuted, but also on behalf of the persecutors. They need to remember that Christ from the Cross prayed, "Father, forgive them for they know not what they do."

Third, the churches must combat anti-Semitism in every way possible lest the threatening anti-Semitism in America become a reality.

Fourth, the churches need to promote Christian neighborliness to the Jewish people in America. These should be regarded not so much as Jews but as fellow-citizens and neighbors.

In view of the present situation, we would urge that the various churches foster what may be called a Christian approach to the Jews. This must include, if it is to be complete, a wise presentation of the claims of Jesus Christ to mankind. There are some who advocate the promotion of good will and cooperation between Jews and Christians but with the condition that no attempt thus to present the claims of Christ should be made. We believe that tolerance which is intolerant of evangelism cannot be accepted by the Church, nor must the Church interpret the privilege of religious worship as meaning prohibition of presenting the claims of Christ.

Again, in its Christian approach to the Jews, the church needs to guard against the grave mistake which in years past was made by the churches in Europe. There, baptism was granted Jewish applicants without evidence of a sincere religious experience or conversion having taken place. One should not cheapen entrance into the Christian faith in this way.

Finally, the churches must meet the challenge of Jewish religious leaders to the content of the Christian faith. Their customary declarations that they are prepared to accept Jesus Christ as a great prophet of Israel but will never

accept Christian theology about Jesus needs to be met. Has not the time come for informal round table conferences between church and synagogogue leaders where questions of this kind can be frankly and sincerely discussed? Acceptance by Jews of Jesus as a great prophet of Israel is one thing. Absolute refusal to accept Christian teachings about Jesus is another thing. Somehow both Jews and Christians need to rediscover the true Jesus Christ. Surely here is a great task that confronts the church and presents limitless possibilities.

The Rev. Dr. Robert W. Anthony spoke on behalf of the Waldensian Church of Italy.

The Rev. Basil Kusiw spoke on behalf of the Evangelical Churches of the Ukraine.

The thanks of the Western Section were given Dr. Anthony and Mr. Kusiw for their addresses.

The Western Section placed itself on record as approving the present plan of organization for the World Council of Churches, on the basis of the Churches.

The Committee on Treasurer's Accounts presented the following Report which was adopted:

We have checked the accounts, bank deposits, disbursements and vouchers and find same to be correct. We are glad to report a balance of \$4,042.65 in cash on February 21, 1939.

| | |
|--|------------|
| Balance in Checking Account, The Pennsylvania Company for Insurances on Lives and Granting Annuities, Philadelphia, Penna., February 21, 1939, to the credit of The Alliance of Reformed Churches..... | \$1,484.12 |
|--|------------|

Receipts

| | | |
|---------------------|---|------------|
| 1938 | | |
| April 4 | United Church of Canada, \$1,007 in draft to Wm. H. Mill for £200/14/7 remitted through me only for credit..... | |
| June 21 | Presbyterian Church in U. S. A..... | \$3,825.00 |
| June 25 | United Presbyterian Church..... | 265.00 |
| Sept. 6 | The Presbyterian Church in the U. S..... | 746.72 |
| Oct. 26 | Reformed Church in America..... | 240.00 |
| Nov. 21 | The Presbyterian Church in Canada..... | 263.74 |
| Dec. 14 | The General Synod of the Evangelical Church..... | \$530.72 |
| 1939 | | |
| Feb. 10 | The General Synod of the Evangelical and Reformed Church (additional)..... | 69.28 |
| | | 600.00 |
| Feb. 10 | United Church of Canada, \$1,007 in draft to Wm. H. Mill for £213/7/0 remitted through me only for credit..... | |
| | | 5,940.46 |
| Total Receipts..... | | |

| | | |
|--|--------|-------------|
| Unexpended Balance in Savings Fund Account, Erie National Bank, Philadelphia, Pa., February 21, 1939 | 788.33 | |
| Interest to January 1, 1939..... | 23.80 | |
| | | 812.13 |
| Total to be accounted for..... | | \$11,236.71 |

Disbursements

February 21, 1938, to February 21, 1939

| | | | |
|----------|---|------------|-------------|
| | Member's expenses, Princeton, February 23, 1938..... | \$2,372.41 | |
| Mar. 24 | Henry Barraclough, mimeographing, Feb. & Mar..... | 19.70 | |
| | Pennsylvania Company for draft at \$4.79, William H. Mill, General Treasurer, £40.. | 200.10 | |
| April 21 | MaeCalla & Co., Yellow book, programme and Minutes Princeton Meeting..... | 257.50 | |
| April 25 | Executive Committee Meeting..... | 105.02 | |
| April 25 | William B. Pugh for expenses..... | 200.00 | |
| June 7 | Thomas E. Pollock, trip to Toronto for Presbyterian Church of Canada, and Committee to Revise Constitution, Princeton..... | 38.35 | |
| June 9 | Robert Laird, Toronto, to Princeton and to Meridian, Miss..... | 107.20 | |
| June 9 | W. B. Pugh, expenses of Representatives to Assembly..... | 100.00 | |
| Sept. 27 | John M. Wells, tickets to Princeton, Committee Revision of Constitution..... | 47.50 | |
| Sept. 27 | MaeCalla & Company, stationery..... | 10.00 | |
| Oct. 3 | J. Ross Stevenson, Toronto, United Church of Canada, General Assembly..... | 33.25 | |
| Oct. 6 | Programme Committee Meeting..... | 68.54 | |
| Oct. 6 | George C. Pidgeon, visit to Eastern Section 5-38, London to Edinburgh..... | 25.00 | |
| Nov. 5 | J. Addison Jones, General Assembly, P. C., U. S. A..... | 7.50 | |
| Nov. 22 | William Rochester, Committee on Constitution, May, 1938..... | 37.90 | |
| Nov. 23 | Pennsylvania Company for draft at \$4.68, William H. Mill, General Treasurer, £584/5/5 (Final payment for year, totalling £785) | 2,734.38 | |
| Nov. 23 | Charge Canadian Exchange, check Presbyterian Church of Canada..... | 2.58 | |
| 1939 | | | |
| Feb. 10 | George W. Richards, Expenses Chairman of Committee on Reformed Churches..... | 15.00 | |
| | | | \$6,381.93 |
| | Unexpended Balance in Checking Account, Pennsylvania Company for Insurances on Lives and Granting Annuities..... | | 4,042.65 |
| | Unexpended Balance in Savings Account, Erie National Bank, Philadelphia..... | | 812.13 |
| | | | \$11,236.71 |
| | Total to be accounted for..... | | \$11,236.71 |

ROBERT C. LIGGET

The Committee on Place of Meeting, and Resolutions, presented a report through its Chairman, the Rev. Dr. William Chalmers Covert. The Report was received, and its recommendations adopted, as follows:

That the matter of the location of the next meeting of the Western Section be referred to the Executive Committee, with power.

That the affectionate greetings of the Western Section be sent to the Rev. Dr. John McNaugher, a former President of the Alliance. His absence from the sessions of the Western Section is greatly regretted. His wide experience in public assemblies, his irenic spirit in debate, and his gifts of fellowship have always made his presence most valuable. The Western Section sends its sympathy to him and hopes for his speedy recovery.

That in response to the greetings sent to the Western Section by the Waldensian Church of Italy, and on the occasion of their coming celebration of the 250th Anniversary of the Glorious Return of their fathers from exile in 1689, that the Secretary be requested to send a message of congratulation and good wishes, through their Moderator, the Rev. Prof. Ernesto Cauba, to our Waldensian brethren.

That the attention of the Churches united in this Western Section, and of all their local churches, be called to this historic event that they may commemorate it at their meetings and in their individual churches, and be encouraged to make use of the music and other helps prepared for this purpose by the American Waldensian Aid Society, 156 Fifth Avenue, New York, N. Y.

That the Western Section send its heartfelt greetings and prayerful assurances of its Christian love to the Ukranian Evangelical Reformed Church. This Church started in 1925 with the cooperation of the Churches of the Reformed Faith in the United States and Canada. The relation of the Ukranian Church to the Alliance is very close, and their struggle against the serious obstacles they now are meeting, and their endurance of the hardships they now suffer for Christ and the Church, deeply touches us all. Our prayer ascends daily in their behalf that their faith may endure and that God's grace may more and more abound in all their life and work.

That the Western Section desires to express to President James A. Kelso of the Western Theological Seminary of Pittsburgh, and to its Board of Directors, its grateful appreciation of the hospitality extended by the Seminary during its sessions. Also to the Rev. Stuart Nye Hutchison, D.D., and the Session of East Liberty Presbyterian Church for the use of their magnificent church and its unusual equipment for the afternoon and evening programs of Tuesday, February 28, 1939. The services of the choir, and the hospitality of the ladies serving the dinner, added much to the profit and pleasure of all.

The efficiency of our own Western Section officers, and the satisfactory provision for our comfort is greatly appreciated.

The Western Section rejoiced to hear of the recent movement of God's Spirit in the Reformed Churches of France which has resulted in the merging on December 15, 1938, of four churches into the National Synod of Reformed Churches of France. This is a most significant development in the life of the Reformed Churches in France, and a token of great things in carrying the Gospel of Christ to the twelve millions of the people of France wholly without church connection. We send our affectionate greeting to our brethren of the National Synod of the Reformed Church of France, and bid them Godspeed in their union, and the added opportunity it affords for new enterprise for Christian service and fellowship.

The Western Section sends its greetings to our brethren of the Eastern Section with whom our fellowship is increasingly happy and helpful in the things of Christ and His Kingdom. We beg to assure our brethren in their intimate contact with the great problems of Church life on the Continent that they are upborne by our constant prayers and sustained by sympathy. The patience,

courage, and enduring faith of these of our Reformed brethren who are in the midst of critical difficulties greatly move our hearts and challenge us to deeper consecration and sacrificial labors for Him, whose we are and whom together we serve.

That in order to the spirit of unity among all Christians of the Reformed Faith, the Western Section directs the Executive Committee to study the possibility and the desirability of designating a day for united, world-wide observance of the Holy Communion by the members of the Alliance of the Reformed Churches, and report its recommendations to the next meeting of the Western Section.

The Committee on Necrology presented a report through its Chairman, the Rev. Dr. Joseph A. Vance. The Report was received, and adopted, as follows:

For the past year we have to chronicle four of our members who have been translated from the Church Militant to the Church Triumphant. Two of them were veterans whose faces are greatly missed from our gatherings. Three of the four were laymen, and two of them members of the legal profession, to which our Presbyterian and Reformed Churches have contributed so many great men.

The minister was PRES. CHARLES E. MILLER, D.D., who since 1902 has had a notable career as President of Heidelberg College, and who passed to his reward in January of this year. He was born on a farm near Massillon, Ohio, February 24, 1867, and after attending Massillon High School, graduated from Heidelberg College in June, 1886, and from its Theological School in 1888, at the age of 21. During a year of graduate work at Union Theological Seminary, New York, he was active in missionary work there, and was a student in the Divinity School of the University of Chicago in the summer of 1897. He was pastor of Trinity Reformed Church, Dayton, Ohio, 1890-1899, in connection with which he rendered valuable service in the editorial and business management of the *Christian World*. His connection with Heidelberg College began in 1899 as Professor of Practical Theology in the Seminary. In 1894 he married Miss Laura G. Garves of Mavauna, Ohio, who together with their daughter Gretchen, survives him. He was a man of deep spirituality and fine culture, and served the Master and the Church with rare faithfulness and acceptability.

MR. JOHN WILLS MARSHALL, a Canadian, after a distinguished university career, became prominent as a classical scholar, widely known in the educational world to which he devoted his life. Next to his profession, his deepest interest was centered in the Church, which he faithfully served as an elder, and in the Church-at-large, where he was a valued counsellor in its courts and on its official Boards, notably on the Board of Home Missions. His appointment as a member of the Alliance was but recent, and he represented the Presbyterian Church of Canada at only one meeting of the Western Section.

JUDGE E. T. MILLER was a lawyer of marked ability and broad experience, and was for many years a valuable member and later made a very useful elder in the Westminster Presbyterian Church U. S. of St. Louis, Mo. He also served on several General Assembly Committees, and though legal counsel for one of the great railway systems of the West, had accepted in the spring before his death a place on the Board of Directors of the Minister's Annuity Fund of his Church, and always took time to give careful attention to the work of the Church entrusted to him.

The third layman whose death we must chronicle was GEORGE TIFFANY, a veteran elder of the Reformed Church in America, and since 1929, a director of the American Bible Society, and at the time of his death, one of its Finance Committee. He was born in Schenectady, New York, in 1859, and was a

descendant of Capt. John Underhill, a Quaker. After graduating from the Albany Law School and practicing law there, he removed to Brooklyn, and in 1897 was elected to the State Assembly on the Republican and Citizen's Union Ticket from the 18th Assembly District, which includes the greater part of Flatbush. He was one of the oldest and most faithful and valued of the many godly laymen who have contributed to make our Western Section of value, and had a large place in the esteem and affection of the brethren.

The Committee on Nominations presented a report through its Chairman, the Rev. J. Addison Jones, which was received.

The following persons were duly elected by the Western Section for the ensuing year:

Chairman: Rev. George C. Lenington.

Vice Chairman: Prof. Edwin M. Hartman.

Secretary: Rev. William Barrow Pugh.

Recording Secretary: Rev. Thomas C. Pollock.

Treasurer: Mr. Robert C. Liggett.

REPRESENTATIVES TO THE SUPREME JUDICATORIES

Presbyterian Church in Canada: Rev. Paul S. Leinbach; alternate, Rev. Paul M. Schroeder.

United Church of Canada: No meeting.

Presbyterian Church in the United States of America: Rev. J. W. Woodside; alternate, Rev. J. B. Skene.

Presbyterian Church in the United States: Rev. Charles E. Schaeffer; alternate, Rev. Stuart Nye Hutchison.

United Presbyterian Church: Pres. John A. Mackay; alternate, Rev. William Barrow Pugh.

Reformed Church in America: Rev. Robert Laird; alternate, Rev. William Hiram Foulkes.

Evangelical and Reformed Church in the United States: No meeting.

MEMBERSHIP OF COMMITTEES

Executive Committee: Rev. George C. Lenington, Chairman; Prof. Edwin M. Hartman, Vice Chairman; Rev. William Barrow Pugh, Secretary; Rev. T. C. Pollock, Mr. Robert C. Liggett, Rev. George W. Richards; together with the Chairmen of the Permanent Committees.

Foreign Missions: Rev. J. Ross Stevenson, Dr. Charles Fulton.

Home Missions: Rev. Homer McMillan, Rev. E. Graham Wilson, Rev. R. J. Wilson.

Work on the Continent of Europe: Rev. George W. Richards, Rev. A. S. Johnson, Rev. J. R. McGregor, Rev. M. Stephen James.

Church History and Theology: William Barclay, Rev. Robert Hastings Nichols, Rev. Wm. Chalmers Covert, Rev. J. M. Shaw, Rev. Edgar F. Romig.

Christian Education and Literature: Pres. George J. Trueman, Prof. Howard R. Omwake, Rev. Albert J. McCartney, Rev. John Wesselink.

Ministerial Relief and Pensions: Rev. George C. Lenington, Rev. E. W. McNeil, Rev. Henry B. Master.

Finance: Mr. Robert C. Ligget, Dr. R. A. Dunn, Mr. Harry E. Paisley.

Publicity: Mr. O. R. Williamson, Rev. Paul S. Leinbach, Rev. Wm. M. Rochester, Rev. J. Addison Jones, Rev. J. M. Wells.

A recommendation of the Committee on Nominations with reference to the advisability of changing the by-laws so as to rearrange some of the Permanent Committees was referred to the Executive Committee for study and report to the next meeting of the Western Section.

A recommendation with reference to the advisability of amending the by-laws to change the rules for membership of the Executive Committee was referred to the Executive Committee for study and report at the next meeting of the Western Section.

The new Chairman, the Rev. George C. Lenington, D.D., was introduced and took the Chair.

A hearty vote of thanks was given to the retiring Chairman, the Rev. Dr. George C. Pidgeon, for the courteous and gracious manner in which he had conducted his office.

The following resolutions were adopted:

Resolved: That the Western Section send the following appeal to the German Government through their Ambassador in Washington:

To the German Ambassador,
Washington, D. C.

The Western American Section of the Alliance of the Reformed Churches throughout the World holding the Presbyterian System appeals to the German Government for the release of The Reverend Martin Niemöller. The Churches composing this Alliance are doing all in their power to cultivate goodwill among the nations, but find their efforts hindered by the fact that this great Christian

is not at liberty to use his vast influence in cooperation with us and with other churches for this world-wide purpose.

Resolved: That the Western Section appeals to the pastors and members of all its constituent churches to pray for the release of Pastor Martin Niemoller who has now spent one year in Concentration Camp, and to include in their prayers all other pastors and Christians who are suffering persecution.

Resolved: That the Chairman of the Committee on Publicity send a notice of this matter to the religious and secular members.

The Western Section then was declared adjourned by the Chairman, Dr. Lennington, and the closing prayer was offered by the retiring Chairman, Dr. Pidgeon

WILLIAM BARROW PUGH,
American Secretary

OFFICERS OF THE ALLIANCE

President, Rev. Robert Laird, Toronto, Ontario, Canada.
Vice-Presidents: Eastern Section, Rev. Prof. Adolf Keller, Geneva, Switzerland;
Western Section, Rev. George H. Donald, Montreal, Canada.
General Secretary, Rev. W. H. Hamilton, 44 Queen Street, Edinburgh, Scotland.
American Secretary, Rev. William B. Pugh, 514 Witherspoon Bldg., Philadelphia, Pa.
General Treasurer, Mr. W. H. Mill, 58 Castle Street, Edinburgh, Scotland.
American Treasurer, Mr. Robert C. Ligget, Echo Valley Farms, Valley Forge, Pa.

OFFICERS OF THE WESTERN SECTION

Chairman, Rev. George T. Lenington, 25 E. 22d Street, New York City.
Vice-Chairman, Prof. Edwin M. Hartman, Franklin and Marshall Academy, Lancaster, Pa.
Secretary, Rev. William B. Pugh, 514 Witherspoon Building, Philadelphia.
Recording Secretary, Rev. Thomas C. Pollock, 5034 Hazel Avenue, Philadelphia.
Treasurer, Mr. Robert C. Ligget, Echo Valley Farms, Valley Forge, Pa.

MEMBERS OF THE EXECUTIVE COMMITTEE

Rev. George T. Lenington, Chairman; Prof. Edwin M. Hartman, Rev. William B. Pugh, Rev. Thomas C. Pollock, Mr. Robert C. Ligget, Rev. J. Ross Stevenson, Rev. Homer McMillan, Rev. George W. Richards, Rev. William Barclay, Pres. G. J. Trueman, Mr. O. R. Williamson.

EXECUTIVE COMMISSION—WESTERN SECTION MEMBERS

Presbyterian Church in Canada

Rev. Frank Baird, Chipman, New Brunswick.
Rev. Wm. Barclay, 265 Queen Street, S., Hamilton, Ontario.
Rev. J. B. Skene, care of Knox Church, Toronto.
Rev. W. M. Rochester, D.D., Room 802, 100 Adelaide Street, W., Toronto.
Rev. George H. Donald, 3415 Redpath Avenue, Montreal.
Rev. Samuel Farley, 2234 Angus Street, Regina, Saskatchewan.
Mr. R. W. Sedgwick, 12 Oswald Crescent, Toronto, Ontario.
*Mr. J. W. Marshall, 827 River Road, Niagara Falls, Ontario.
Dr. W. W. Bryden, 59 St. George Street, Toronto, Ontario.

The United Church of Canada

Rev. Richard Davidson, M.A., Ph.D., D.D., 63 St. George St., Toronto.
Rev. T. W. Jones, M.A., D.D., 4210 Dorchester St., Westmount, Quebec.
Rev. Wm. Munroe, D.D., 1440 Alexander Street, Montreal, Quebec.
Rev. J. M. Shaw, M.A., D.D., 148 University Avenue, Kingston, Ontario.
Rev. Robert Laird, M.A., D.D., Wesley Building, 299 Queen Street, W., Toronto.
Rev. J. A. Irwin, M.A., B.D., Utterson, Ontario.
Rev. J. A. McKeigan, B.A., D.D., 25 Vernon Street, Halifax, N. S.
Rev. T. Albert Moore, D.D., S.T.D., LL.D., 76 Brule Gardens, Toronto.
Rev. E. Leslie Pidgeon B.A., D.D., LL.D., 3407 Ontario Avenue, Montreal.
Rev. George C. Pidgeon, M.A., D.D., 470 Huron Street, Toronto.

*Deceased.

Rev. J. R. P. Sclater, M.A., D.D., 128 Park Road, Toronto.
 Rev. Gordon A. Sisco, M.A., D.D., Wesley Building, 299 Queen St., W. Toronto.
 Rev. A. Lloyd Smith, M.A., D.D., 692 Victoria Avenue, Westmount, Quebec.
 Rev. T. J. Thompson, M.A., D.D., 172 Carling Avenue, Ottawa, Ontario.
 Rev. John W. Woodside, M.A., D.D., Chalmers United Church, Ottawa, Ontario.
 Rev. R. J. Wilson, M.A., D.D., 12 Maple Avenue, Toronto.
 Rev. S. T. Martin, M.A., D.D., 82 Blake Street, Hamilton, Ontario.
 Mr. J. F. Maine, 336 St. James Street, London, Ontario.
 Mr. Guy Tombs, 1111 Beaver Hall Hill, Montreal, Quebec.
 President George J. Trueman, M.A., Ph.D., Mount Allison University, Sackville, N. B.

Presbyterian Church in the United States of America

Mr. George Arnold, 607 Broadway, Paterson, New Jersey.
 Rev. Jesse Halsey, 2726 Cleinview Avenue, East Walnut Hills, Cincinnati, O.
 Rev. Arthur J. Brown, 156 Fifth Avenue, New York City.
 Rev. James E. Clarke, 920 Arthington Avenue, Nashville, Tennessee.
 Rev. Eben B. Cobb, 1103 Mary Street, Elizabeth, New Jersey.
 Rev. Maitland Bartlett, 156 Fifth Avenue, New York City.
 Rev. William C. Covert, 6445 Greene Street, Philadelphia, Pa.
 Rev. David D. Burrell, 601 Hawthorne Avenue, Williamsport, Penna.
 Rev. Robert M. Russell, Jr., Larchmont, New York.
 Dr. Silas F. Hallock, 901 Lexington Avenue, New York City.
 Mr. B. Carter Milliken, Lincoln-Liberty Building, Philadelphia, Pa.
 Mr. J. Renwick Hogg, Merion, Pa.
 Rev. Matthew J. Hyndman, 630 N. 22d Street, Philadelphia, Pa.
 Rev. James A. Kelso, 725 Ridge Avenue, Pittsburgh, Pa.
 Rev. John B. Laird, 4315 Frankford Avenue, Philadelphia, Pa.
 Mr. Robert C. Liggett, Echo Valley Farms, Valley Forge, Penna.
 Rev. Stuart Nye Hutchison, 1301 Sheridan Avenue, Pittsburgh, Pa.
 Rev. John W. Christie, 1304 Delaware Avenue, Wilmington, Del.
 Rev. Henry B. Master, Waterloo Road, Devon, Pennsylvania.
 Rev. Lewis S. Mudge, 825 Witherspoon Building, Philadelphia, Pa.
 Rev. William B. Pugh, 514 Witherspoon Building, Philadelphia, Pa.
 Rev. Albert J. McCartney, First-Covenant Presbyterian Church, Washington,
 D. C.
 Rev. John C. Palmer, 1748 Euclid Street, N. W., Washington, D. C.
 Rev. David M. Skilling, 562 Garden Avenue, Webster Groves, Mo.
 Dr. Robert E. Speer, Roekledge, Lakeville, Connecticut.
 Rev. J. Ross Stevenson, 20 Alexander Street, Princeton, N. J.
 Rev. Henry Little, 1255 Asbury, Winnetka, Ill.
 Rev. J. A. Vance, 45 Edmund Place, Detroit, Michigan.
 Rev. Hugh T. Kerr, 827 Amberson Place, Pittsburgh, Penna.
 Rev. Walter L. Whallon, 30 Roseville Avenue, Newark, N. J.
 Mr. O. R. Williamson, Witherspoon Building, Philadelphia, Pa.
 Rev. E. Graham Wilson, 156 Fifth Avenue, New York City, N. Y.
 Rev. Jesse H. Baird, 120 Bolinas Avenue, San Anselmo, California.
 Rev. William Hiram Foulkes, 820 Broad Street, Newark, N. J.
 Rev. Robert Hastings Nichols, 10 Nelson Street, Auburn, New York.
 Rev. John A. Mackay, The Theological Seminary, Princeton, N. J.
 Rev. Paul C. Johnston, 4 Meigs Street, Rochester, N. Y.
 Rev. Louis H. Evans, 5th and Negley Streets, Pittsburgh, Pa.
 Rev. J. Harry Cotton, E. Broad Street and Garfield Avenue, Columbus, Ohio.
 Rev. Stewart M. Robinson, 23 Kempshal Place, Elizabeth, New Jersey.
 Rev. Phillips P. Elliott, 124 Henry Street, Brooklyn, N. Y.
 Rev. H. Ray Anderson, 126 E. Chestnut Street, Chicago, Illinois.
 Mr. James Speers, 609 Fifth Avenue, New York City.
 Rev. Earl L. Douglass, 6745 Greene Street, Philadelphia, Penna.

Rev. John H. Gardner, Jr., 210 W. Madison Street, Baltimore, Maryland.
Edward B. Hodge, M.D., 2019 Spruce Street, Philadelphia, Pa.
Rev. Samuel McCrea Cavert, 297 Fourth Avenue, New York City.
Rev. Alexander Mackie, 1805 Walnut Street, Philadelphia, Pa.

United Presbyterian Church

Rev. W. B. Anderson, 1505 Race Street, Philadelphia, Penna.
Rev. C. S. Cleland, 802 N. 17th Street, Philadelphia, Penna.
Mr. William G. Gibson, 209 Ninth Street, Pittsburgh, Penna.
Rev. Charles D. Fulton, 337 E. Third Street, Beaver, Penna.
J. B. Eichenauer, Esq., Oliver Building, Pittsburgh, Penna.
Rev. John McNaugher, 321 Lafayette Avenue, N. S., Pittsburgh, Pa.
Rev. T. C. Pollock, 5034 Hazel Avenue, Philadelphia, Penna.
Rev. W. J. Reid, 920 Aiken Avenue, Pittsburgh, Penna.

Reformed Church in America

Rev. George C. Lenington, 25 E. 22d Street, New York, N. Y.
Rev. E. D. Dimment, Holland, Michigan.
Rev. J. Addison Jones, 104 Hooker Avenue, Poughkeepsie, New York.
Rev. Edgar F. Romig, 245 W. 77th Street, New York, N. Y.
Rev. John Wesselink, Route 3, Saint Anne, Illinois.
Rev. J. H. Murphy, 354 Allen Street, Hudson, New York.
Elder Louis Sherwood, 188 N. Mountain Avenue, Montclair, N. J.
Rev. M. Stephen James, 9 Monroe Street, Albany, New York.

Presbyterian Church in the United States

For Term Expiring in 1939

Rev. A. S. Johnson, 200 W. Trade Street, Charlotte, N. C.
Rev. D. W. Richardson, 1006 Westwood Avenue, Richmond, Va.
Rev. George Summey, 106 E. 27th Street, Austin, Texas.
Rev. J. M. Wells, 310 N. Main Street, Sumter, S. C.

For Term Expiring 1941

Rev. J. M. McChesney, Route No. 1, Abingdon, Va.
Rev. Homer McMillan, 573 W. Peachtree St., N. E., Atlanta, Ga.
Dr. R. A. Dunn, Commercial National Bank, Charlotte, N. C.
Rev. S. W. Moore, 108 Rogers Street, Bluefield, W. Va.

For Term Expiring in 1943

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THE WORSHIP OF THE REFORMED CHURCHES
AS SEEN FROM WITHOUT

By the
Rev. Principal Richard Davidson.

A Paper
Read at the Meeting of the
Western Section of the Alliance of Reformed Churches
Throughout the World Holding the Presbyterian System.

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Pittsburgh
Pennsylvania
March 1, 1939

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THE WORSHIP OF THE REFORMED CHURCHES
AS SEEN FROM WITHOUT

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The norm of Reformed worship comes to us in a direct line from the Apostles. It does not derive, like Morning and Evening Prayer, from the auxiliary services of the monasteries; it derives from the main service of the Church. Reformed Worship has behind it 1,500 years' celebration of the Lord's Supper. And the Lord's Supper remains among us the one complete act of worship. In this paper I take the fact of parentage for granted; the proof of it is in the books. I am concerned here with what the fact means.

So far as worship is a human act it is what we say and what we do when we stand before God. Common worship is what we say and what we do when we stand together before God realizing in high degree who He is and who we are. And God is not inactive there. He does something too, something very wonderful, something that only He can do.

It is clear that our words and actions will depend on what He is like before whom we stand. There are two ways of showing forth what He is like. It may be done in theological words: "God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth." But you cannot deduce a form of worship from that definition. God has chosen a better way of showing us what He is like. He is the God who became man in Jesus of Nazareth; in Him who said to Philip, "He that hath seen me hath seen the Father"; him in whom the divine glory was made manifest; him through whom men had experience of the very grace and truth of God Himself. The Christna God is He who in Jesus made friends with common men in Galilee, who suffered, as men saw, on the Cross, who "shewed himself alive by many infallible proofs"; and continues to be a suffering and victorious Redeemer, "the same yesterday, to-day and forever."

There you have a definition of God in the concrete; through Christ men learned what God is like. And out of her experience of God in the concrete the Church constructed a way of worship that may justly be regarded as normative. The question, therefore, What is Christian worship? may best be put in this form: How have Christians as a matter of fact, spoken and acted when they stood together in God's presence and looked upon Him in the face of Jesus Christ? And what has God done with them there?

Christian worship took its rise from Jewish worship. Now Jewish worship was twofold, at the Temple and in the Synagogue; Christian worship is the continuation of the worship of the Synagogue. The Synagogue had grown up in the circumstances and atmosphere of post-exilic religion, when the Law was securing a firm hold on the Jewish

faith and conscience, when men were all in earnest to know the will of God (His rule for their living): "what man is to believe concerning God and what duty God requires of man" - principally the latter. The Synagogue was the place where the Law (as well as the prophets, but chiefly the Law) was read and explained. And the reading and exposition of the Word was to begin with, and remains to this day, the backbone of the weekly exercises in the Synagogue.

The worship of the New Israel was a Christian counterpart of what took place in the Synagogue. Moses and the prophets continued to be read, but with a shifting of the emphasis. Moses was everything to the Jews; Christians found a new meaning and a new power in prophecy. To the Jews Scripture was Law; it was not long before Christians were to speak of the Old Testament as "the Prophecy". And further, a new body of Scripture came into being to stand beside the old, letters of apostles and records of the words and deeds of the Lord himself, and of the words and deeds of apostles. Naturally the new books came to outrank the old; the Gospels were found to be the core of the whole Bible.

The Church took over the Synagogue service and Christianized its content and its outlook. At the same time the Church added a new element, an element peculiarly her own - the re-enactment of what took place in the Upper Room when Her Lord ate the Passover with His disciples. In outward action and in prayer and fellowship the experience of the Upper Room was perpetuated.

From the first glad Easter Day Christians lived in a buoyant element. They had seen the living Lord. It was an experience as mysterious and as full of potency as any man's conversion ever was. Then came Pentecost with its strange stirrings of soul, its ecstasies too high for intelligible speech. The disciples passed their days - in the temple and in private houses - in strained expectancy that would not let a single spirit droop. And when Christians sat down at a common meal they were human enough to be drawn closer by eating and drinking together - athrill with gladness (Acts 2:46) and sensitive to the slightest touch of God.

Their Lord was never far away. The Emmaus experience (Luke 24: 13-35) might be the experience of any common meal. The eleven would suddenly remember that last night in the Upper Room. The breaking of bread - they had to break it to eat it - would bring all back in a flash; the tenderness, the intimacy, the fears, the hopes, the peace, - all that we read of in St. John 14 - 17. We can understand that whenever the Eleven came together to eat bread they would recall involuntarily but inevitably that last meal with the Master. We can understand how the memory would solemnize and sanctify their fellowship. We can understand how they recalled his use of bread and wine to convey some truth or grace too

deep for words. We can even understand how they would involuntarily but inevitably imitate his acts and his words, for there was being re-enacted in the arena of their hearts the drama of man's redemption. And we can understand how the experience, leaping from soul to soul, would come to be shared by the whole body of disciples; how the Upper Room would shed its light and holy memories over every common meal; and how whenever Christians came to eat together and to worship they would suddenly find themselves in that blessed Upper Room, and Jesus in the midst.

I used to wonder why the Church fixed on that experience in the Upper Room as the norm of her nearest approach to God; why not some occasion when he taught, speaking words of rare penetration and winsomeness; why not some occasion when he loosed a man from the fetters of disease and sin; why not the vision and commitment of Caesarea Philippi; why not that hour when his disciples beheld him transfigures, in the company of Moses and Elijah? Now, I suspect that it was because of all the days and nights of their companying with Jesus, they were that night in the Upper Room taken farthest in where suffering and the joy of mastery are blended in perfect peace. (St. John 14 - 17).

Christian worship arose from the fusion of these two elements - what came from the Synagogue, and what came from the Upper Room. The latter disengaged itself quickly from the Love-feast or Agape; the former discovered it could not stand alone. Each found in union with the other its full vitality and completeness. The Holy Communion is at once the highest act of worship and the chief means of grace.

The action is one, but there are two movements in it. First, God moves towards us, and does something that affects us deeply. Secondly, we move towards God, making our response in words or deeds. There is the simplicity of worship. First, the word reveals to us what God is like, what He is like in Christ Jesus; and so we pass to prayer and fellowship with Him. And there is the naturalness of worship. First, we listen to God speaking, then we give ourselves to him, and that opens the way by which he can give himself to us in fuller measure. It is the order of family worship; it is the order when you visit the sick; it is the order when you preach to win men to Christ - you announce the glad news, and then you lead them in for confession, rejoicing, and commitment of life.

First, God comes to us. It is the Bible that tells us about His coming, and it is the Bible that bears Him to our minds and hearts still. That is why in all Christian worship the Bible has the first place. All our worship begins with the Bible, the record of God's dealings with men through a 1,000 years and more,

the record above all of Jesus Christ, the Word made flesh. In the Bible the Gospels are central; Origen called them "the Crown of Holy Scripture."

That the attention of the worshipping company may not be over-taxed Scripture is read in portions. The lections fixed by centuries of experience have seldom less than 6 verses and rarely more than 15. They are naturally passages that belong to the heart of Holy Scripture, and are laden with intellectual and emotional content. There were sometimes seven passages in the sequence, sometimes five, sometimes three, very rarely less than two, the last almost invariably from a Gospel, declaring what Christ said or did. The relation between passage and passage is one of harmony, not unison. A little response (part or all of a psalm or hymn), may follow each passage except the Gospel; the great response follows it.

But between the Gospel and the great response (in the Upper Room) stands the sermon. The sermon is the proclamation of the message in the preacher's own words. It begins at the Scripture read; it ends at the Upper Room. If the sermon does not take the people there it has failed.

So we come to the Upper Room, where the main response is made to God's revelation of himself. The effect on us of his near presence is manifold. First it casts us down and it lifts us up; secondly, it claims our interest in our fellow-men to match God's concern for them. First them, to come near to God is a humbling experience; we awake to our unworthiness - "Woe is me!" cried Isaiah, "I am undone"; confession is part of our response. But to come near to God is also an exalting experience; we awake to our place in his redeeming purpose. Isaiah was caught up into the adoration of the seraphim. So praise and adoration are, as well as confession, part of our response. Secondly, to come near to God is to find him making a claim on our whole nature; He who has loved the children of men with an everlasting love would have us filled with the same concern for our brother-men. Intercession is the cry of loving men in process of redemption to the loving Redeemer-God in behalf of those whom He has suffered to redeem; and consecration is a solemn commitment to the redeemed and redeeming brotherhood in Christ (St. John 17:19); intercession and consecration go together. These are the four main elements in our response to God's approach: Confession; Thanksgiving, Praise and Adoration; Intercession; and Consecration. The response in its entirety we call Prayer. God moves towards us in His Word; we move toward Him in Prayer.

We may distinguish between the impulses deep down in the heart and the expression of these in words and outward actions. Something expresses itself in our posture: we may bow before God, but Christians generally have stood, or knelt, or even (on occasion) prostrated themselves. So our response is partially expressed in acts. The general expression is in words, though many people find that at certain times silence is better. If words are used, they may be sung or said; hymns and prayers are the same in function. Our hymns are (with few exceptions) prayers which we utter, all together, in a singing voice. What we ordinarily call "prayers" are not different in content and function from hymns; both are addressed to God and deal with the same common Christian interests: only "prayers" are uttered with a speaking voice, and usually, though not always, by one person, the "leader". What has to be recognized here is that all these are modes in the expression of our response to God's approach - posture; silence or words; sung or spoken; by all, by one.

It is in making this response to God that the choir has its place. The choir is not, with minister and people, a third dramatis persona. There is no third human persona in the action; the choir is just part of the congregation. When the congregation sings its prayers the choir gives a steady lead; if the music is not quite easy, the choir carries through.

If the bread and wine are there the movement of the Upper Room hangs on four verbs: He "took" the bread; He "gave thanks"; He "broke"; He "gave". Three of the verbs describe acts; if words are added they are subsidiary. One verb only makes the words primary (He "gave thanks"); it is at this point that prayer becomes vocal. As the verb suggests, the prayer begins with thanksgiving, but it does not end till the worshipping company has poured out all its heart. Then the Lord in the midst does something more; his extraordinary love has free course with our souls; we are cleansed by his grace; we see him afresh in the face of Jesus Christ; we see our brother-men through his eyes of hope and loving purpose; and a new vigor of commitment to Him and to them fills our whole being. God is there reconciling the world unto Himself. Christian piety has dwelt lovingly on every motion and word of the Master, sitting at His feet, lingering in His presence, filling up the great spaces between the verbs with expectant devotion; till He sends us back into the world, subdued and happy, hopeful and strong.

I think we can understand how for so high an action Christians very soon began to make some corporate preparation; in reverent expectancy they drew near to listen and to pray. These introductions to the liturgies of Christendom go their separate ways: the Roman introduction is brief and direct, the stern preparation of

a sober-minded people: "O Lamb of God, that takest away the sin of the world, have mercy upon us"; the Orthodox introduction is elaborate, winding its way slowly up to the audience-chamber of a King: "Thou art the King of Glory, O Christ"; the original Reformed introduction strikes one note, the holds it, the note of penitence. So by many approaches Christians gather to the main road. In the two great movements of worship (the Word read and preached, the fellowship of the Upper Room) all Christians follow, with some deviations, the one trunk road, the King's High Way.

We of the Reformed tradition have in the main kept to the High Way, but we have sometimes wandered. If we think to find a norm for Christian worship in the 6th chapter of Isaiah, we have wandered. If we carry on for 30 or 40 or 50 or even 60 minutes before a word of Holy Scripture is read, we have wandered. If we read a Psalm and call it a Lesson when it is a prayer, we have wandered. If we take our lections equally from the Old Testament and the New Testament as in the Lectionary of the Book of Common Prayer, we have wandered. If we let the sermon determine the lections, and not the lections the sermon, we have wandered. If the sermon is just on any topic that interests us at the week-end, we have wandered. If the choir interlards the service with numbers taken from the programme of a sacred concert, we have wandered. If we have made our mood and capacity of the moment the measure of the people's access to God in our extemporaneous praying, we have wandered (that is a gross form of sacerdotalism). If we have regarded the Lord's Supper as an appendix to the main diet of worship, or if we make the whole round of prayer early in the service and then do it over again at the point fixed by the words, "He gave thanks", or if at the Lord's Table we omit what is essential to the Eucharistic prayer, we have wandered. If we fail to fit together rightly words and acts at the Holy Table because we do not know any better, we have wandered. In these and innumerable ways we have wandered ourselves, and we have led His flock into barren fields and dark woods.

But if we hold fast our heritage, and do not wander, then the ecumenical Christian who has travelled across the centuries and through the length and breadth of Christendom - and it is from his point of view I have tried to write this paper - the ecumenical Christian will say to us, You are in the sound tradition, your cultus is of a piece with the common faith; I shall feel at home in your churches. To have such a heritage puts a Reformed Church in a strong position when it talks with any of the other great churches of the world.

Once every Lord's Day the Lord's people have a right to be taken to the Upper Room, where with Christ sorrow is assuaged, burdens are lightened, temptations relax, sin is uncovered and forgiven, the

good-will is re-inforced, and the soul is flooded with the joy and peace of another world. The bread and wine may be there only four times a year, or once a month, if not, as Calvin desired, every Sunday, but the main diet of worship in a Reformed Church is the lineal descendant of this common order of Christendom. As we would honor God, as we would feed His flock, we are bound to maintain, in its simplicity and integrity, common worship of this scope and central purpose, this structure and this evangelical spirit.

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THE WORSHIP OF THE REFORMED CHURCHES
ITS ORIGIN AND SIGNIFICANCE

By the
Rev. Dr. James Shackelford Dauerty

A Paper

Read at the Meeting of the
Western Section of the Alliance of Reformed Churches
Throughout the World Holding the Presbyterian System

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ITS ORIGIN AND SIGNIFICANCE

Our Church is the Reformed Church - the Church-reformed.

Reformed Worship is the worship of the Church - reformed.

The very name of our Church expresses the intention of the Reformers. John Calvin again and again so declared. Nothing could be more contrary to fact, than the assumption that he was indifferent to the nature, the tradition and the essence of the Church. Karl Barth expresses Calvin's intention when he declares that ours is the Church reformed, and therefore, more rather than less essentially, the Church. The great Reformers were continuing "The Holy Catholic Church" as expressed in our Creed. They sought to deliver her from the simony, corruption and superstition associated with the Roman hierarchy.

In worship, the purpose was the same. They sought to restore the pure worship of the early Church - reformed of the late Roman aberrations and excrescences. This aim Calvin indicated on the title-page of his Liturgy: a "Form of Prayers and Administration of the Sacraments According to the Custom of the Ancient Church."

Back of the Liturgy of John Calvin lies an amazing history, which has come to light and which has been made available to us, only within the last seven years. Dr. William D. Maxwell, in his notable 'John Knox's Genevan Service Book, 1556', has traced this and Calvin's 'Form of Prayers', through succeeding editions, back to their common source in Diebold Schwarz's German Mass, celebrated on February 16, 1524, in the St. John's Chapel of the Cathedral of St. Laurence, Strasbourg. This actual black-letter manuscript may be seen today in the Strasbourg Library. It is from this manuscript that all the later Strasbourg Liturgies, those of Calvin and even that of John Knox were derived.

The Liturgy forms the bridge between the Latin and the Reformed Worship. We may now follow the gradual process of simplification until we come to the settled Reformed Order. Here is irrefutable evidence that our Worship was Catholic, in origin and form, though Evangelical in spirit. It omitted all prayers to, and mention of the saints, the Virgin, and the Roman idea of sacrifice in the Mass. All was said in a clear and audible voice. The people could understand it. Thus the Eucharist became again a corporate Communion, according to true Catholic tradition and principles.

Now Schwarz avoided Luther's error of truncating the Mass. While, in many respects, the latter was more conservative than our Reformed leaders, in respect to his German Mass, he was more radical. He so violently revolted against the late Roman idea of repeating our Lord's sacrifice in the Mass, that he elided the legitimate and the essential: the Canon and the sacrifice of praise, thanksgiving and self-oblation. He failed to incorporate in his "Deutsche Messe" the fulness of even his own tenets. His work is unduly negative and 'sadly mutilated': the Offertory has disappeared; the whole of the Canon, except the Words of Institution, is abolished; there is no prayer of Consecration, thanksgiving or intercession. Further, he has preserved the Roman error of consecrating the Elements by the repetition of the Words of Institution.

In Strasbourg, Martin Bucer succeeded Diebold Schwarz; under his influence begins the gradual process of the simplification of the parent German Mass. The sermon, emerges, 'sacerdotal' terms and ceremonial disappear and the congregation is given a larger part in the service by means of psalms and hymns.

Calvin, while exiled from Geneva, found haven in Strasbourg; no other period of his momentous life was so tranquil, happy and free for study and writing. Here he succeeded Bucer in the Cathedral Church and 'took and borrowed' their Liturgy, as then simplified. Upon his return to Geneva, it was necessary, because of the more radical and negative tenets of the magistrates, to simplify it still further. This was, as he declared more than once, against his own will and judgment.

The text of Schwarz's German Mass is found in 'Die Strassburger Liturgischen Ordnungen im Zeitalter der Reformation von Friedrich Hubert.' Vandenhoeck und Ruprecht. Gottingen. 1900.

Happily a full translation is given by Dr. Maxwell in "An Outline of Christian Worship." Unfortunately, time forbids giving this, our parent Liturgy, in full: accordingly, we give only the outline:

LITURGY OF THE CATECHUMENS

Preparation at the altar steps:

Invocation: 'In the name, &c.'

Confession of Sins, the local confiteor revised

Absolution: I Tim.1.15

Scripture Sentences: 'Our help . . ." from celebrant's private preparation, in the old rite, said as he goes to the altar.

Salutation and Responses
 Kyries
 Gloria in excelsis
 Salutation and collect
 Epistle
 Gospel
 Nicene Creed, said.

LITURGY OF THE FAITHFUL

Offertory:

Preparation of the Elements
 Exhortation, derived from 'Orate fratres' of the Mass,
 not from Prone

Salutation and Sursum Corda
 Preface and proper preface
 Sanctus and Benedictus qui venit
 Lavabo and related collect
 Canon, said standing, with upraised hands
 Intercessions
 Prayer for quickened life
 Words of Institution
 Anamnesis
 Lord's Prayer, with Matthean doxology
 Pax
 Agnus Dei
 Communion collect, Domine Jesu Christe fili Dei vivi . . .
 Celebrant's communion
 Delivery, and people's communion, in both kinds, if desired
 Two post-communion collects
 Salutation and response
 Blessing, Benedicat vos . .

The Outline indicates how closely Schwarz's rite followed the old. Here the best principles of reformation are exemplified. It is positive as well as negative. Here is conservation and construction, as well as purgation and surgery. The Thanksgiving, Intercessions and Anamnesis and the essential content of the Consecration Prayer are beautifully and adequately preserved. There is one defect, inevitable at this time in the West, the absence of the Epiclesis (the consecration of the Elements by the Invocation of the Holy Spirit). Consecration is still effected by the inclusion of the Words of Institution in the prayer. With that exception, this parent rite of our Reformed Church Worship, might well serve as the norm for present and future recovery.

As indicated, Bucer succeeded Schwarz and radically changed the Order, not entirely to the good. By 1537 two confessions, two prayers of consecration and three post-communion prayers had been added. Unfortunately, each prayer, as it was added, became longer, more prolix and more didactic. They reflected current theological emphasis, rather than the abiding and universal needs and aspirations of Christians in common prayer. Under Bucer's dominant influence worship now lost its antiphonal character in his excision of most of the versicles and responses. Further, the Gloria in excelsis and the Kyries were supplanted by metrical psalms and hymns. It is deplorable that such universal and fitting parts of the worship of the Church - almost as old as the Church itself - as the Gloria in excelsis, the Kyries, the Sursum Corda, the Prefaces, the Sanctus and the Benedictus qui venit should have been discarded. It is a mutilation and impoverishment, radical beyond the requirements of thorough reformation. The only compensation was the added participation by the worshippers in the singing of psalms and hymns in metre.

It is of greatest significance to us, that from these rites in Strasbourg, there emerged the service which has become the norm of Sunday Morning Worship in the Reformed Churches. This Order of Worship was Eucharistic in Origin and Form, with the Offertory, Consecration and Communion omitted. Like the Eucharist, it was conducted from the Holy Table. While such a service lacks the centrality of the Eucharist, still it is more in the main stream of Christian worship. It is vastly richer in content, more profound in ethos, than any service can be, which takes the Choir Office as its norm. The Choir Offices or Hours of Devotion in the monasteries finally consisted of: Prime, Terce, Sext, None and Compline. These possibly grew from natural private devotions. The Didache prescribes the Lord's Prayer thrice daily, presumably at the Third, Sixth and Ninth hours. It is possible that the Vigil - the midnight service, first acquired public observance. The night before Easter was kept as a vigil, with continuous services preparatory to Easter Communion. By a natural process, the Vigil was repeated before other Sundays. The Psalter was sung 'in course'. In the day Hours, a short chapter, generally from the Epistles was read. At Nocturns, later called Matins, the lessons were read in groups of three, according to the day. Each lesson was followed by a Respond, sung by soloist or choir. At Nocturns the Venite and on festivals the Te Deum; at Lauds, the Benedictus, at Vespers, the Magnificat, at Prime, Quicumque vult and at Compline the Nunc dimittis were sung. Thus is evident the relation between 'The Hours' and Morning Prayer in 'The Book of Common Prayer.'

In America, where there has been any attempt at recovery of worship, in more adequate form, 'Morning Prayer' has generally been the inspiration and supplied the norm. With the general ignorance of our own heritage, this was natural. In fairness, it should be said that leading Anglicans throughout the world, while fully appreciative of the value and beauty of 'The Order for Daily Morning Prayer', are desirous of recovering the Eucharistic norm, for Sunday Morning worship. This was Calvin's purpose. "To imagine that Calvin wished to replace sacramental worship by a preaching service is completely to misunderstand his mind and work and to ignore all that he taught and did. His aim was twofold: to restore the Eucharist in its primitive simplicity and true proportions - celebration and communion - as the weekly service, and within this service, to give the Holy Scriptures their authoritative place. The Lord's Supper, in all its completeness, was the norm he wished to establish.

THIS IS THE CARDINAL PRINCIPLE OF REFORMED WORSHIP.

This principle must be the basis of any adequate recovery of Reformed Worship. Not the 'Hours' of the monastery, but the corporate worship of the early Church, should be our standard. To the Liturgy of the Word must be added the Liturgy of the Upper Room, if we are to restore Reformed and Christian worship.

Now, when Calvin succeeded Bucer, he thought so well of the Strasbourg rite, that he 'took and borrowed' it almost word for word. He did reduce the number of variants; the Decalogue in metre, with Kyrie eleison, after each verse, the two tables divided by a short collect for grace to keep God's law, was introduced and he added a long and tiresome paraphrase of the Lord's Prayer.

This Strasbourg French Liturgy consisted of:

THE LITURGY OF THE CATECHUMENS

Scripture Sentences
 Confession of Sins
 Scripture words of Pardon
 Absolution
 Metrical Decalogue sung with Kyrie eleison (Greek) after
 each Law
 Collect for Illumination
 Lection
 Sermon

THE LITURGY OF THE UPPER ROOM

Collection of Alms
 Intercessions
 Lord's Prayer in long paraphrase
 Preparation of Elements, while
 Apostles' Creed is sung
 Consecration prayer
 Lord's Prayer
 Words of Institution
 Exhortation
 Fraction
 Delivery
 Communion while Psalm is sung
 Post-communion collect
 Nunc dimittit, in metre
 Aaronic Blessing

Nothing can be more certain than that Calvin wished to restore the Eucharist in its primitive simplicity and completeness, as the weekly worship of the Church. The Holy Scripture, read and expounded, were given their central place, as in the ancient rites; but he was concerned to restore not the Scriptures alone; but also weekly Communion. To Calvin the 'means of grace' were twofold, consisting of both the Word and the Sacraments. The Ministry was a ministry of the Word and the Sacraments. A minister's task and office was not only to preach and instruct, but also to celebrate the Lord's Supper every week, and to teach and urge the people to communicate weekly. This Calvin, himself, strove to do all his life and he set it up as an ideal for his followers, who should come after him.' (Maxwell. Outline, p.116).

The Genevan rite does not represent Calvin's standard of Reformed Worship. 'For the sake of peace' he gave way to more radical demands. The magistrates would not consent to celebration of Holy Communion more frequently than quarterly, though it is expressly stated in the minutes that this was to be 'only for the present.' Custom settled down into quarterly communion in Geneva. But Calvin again and again recorded his dissatisfaction with such infrequent celebration. In 1561 he again declared his disappointment, lamenting that his hands were tied, but hoping for better things in the future, he concluded:

"I have taken care to record publicly that our custom is defective, so that those who come after me may be able to correct it the more freely and easily."

What bitter irony that we, with no civil interference, have never corrected this deficiency, which so distressed the founder of our Reformed Faith and Worship!

In conclusion: it has seemed wise to confine our attention to the origin and the basic principles of Reformed Worship and its significance.

We end as we began, with the thesis that ours is generically and should be now, the worship of the Church - reformed. This reformation should be constructive and conservative, rather than negative and radical. It should cleanse and purify from all superstition and aberration of late-mediaeval practice. It should restore the simplicity, purity and adequacy of the worship of the undivided Church.

We have discovered that the Strasbourg Rite of Diebold Schwarz is the parent rite of the Reformed Church. This rite somewhat simplified, was the rite of John Calvin and by him considered the ideal medium of Reformed Worship. This was the Eucharist. This was, and should still be, the norm of Reformed Worship.

Now we live in a real world. The accomplishment of the ideal seems farther off from us, than it was from Calvin. We all are too familiar with the aversion of good people to change - even for the better. What then can we do?

This we can do: (1) Teach our people the origin and nature of Reformed Worship - that origin is the Eucharist and not the monastery 'Hours'; its nature is the weekly celebration of corporate Holy Communion of the Church; (2) Intelligently and reverently use the best rites of our own Reformed Church; (3) In the near, if not the immediate future adopt the Eucharistic norm of worship, i.e., through the Liturgy of the Word, where the Liturgy of the Faithful or of The Upper Room, is not yet feasible every Sunday. This norm we find in the Scottish 'Prayers for Divine Service' and in certain Orders of 'The Book of Common Order' of the United Church of Canada.

When the ideals of Reformed Worship are recovered, then Church Union, Church loyalty, and the Kingdom of God will be immeasurably advanced.

Lift up your minds
Lift up your hearts (Liturgy of St.Clement)

DEO SOLI GLORIA.



Shadyside Pulpit

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MARCH, 1939

THE APPROACH OF THE EPISCOPAL AND PRESBYTERIAN CHURCHES TOWARDS UNION (BY REQUEST)

Text: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."
John 17:20-21.

To many the approach to union on the part of the Presbyterian and the Protestant Episcopal Churches seems natural and appropriate, while to others it appears improbable, if not impossible. The Episcopal Church is ritualistic and follows a liturgy. The Presbyterian Church is free and follows no prescribed form. The Episcopal Church has Episcopal authority and has three orders: the bishop, the presbyter, the deacon. The Presbyterian Church holds to two orders: the presbyter or bishop, and the deacon. There are virtues among Episcopalians which are coveted by Presbyterians, their church reverence and behaviour, their architecture, their at-homeness in worship in America and in Africa, their church loyalty. There are virtues in Presbyterianism which Episcopalians covet. They covet our freedom, our missionary zeal, our emphasis on preaching, our trained lay leadership.

The Presbyterian and the Episcopal Churches have grown from the same soil. They are both Protestant Churches and their creeds have been fashioned by the Reformation. The Thirty-nine Articles and the Westminster Confession present the same great doctrines. They are rooted in the same history and proclaim the same Christian faith. The Presbyterian Church in Geneva, in France, in Holland, in Scotland, began as a liturgical church. John Knox's Book of Common Order was not only authorized but enforced by the General Assembly of the Church of Scotland. There was a time when the congregations of the Church of England stood for prayer and the Presbyterians knelt. The cause of division between these two Reformed bodies was the result largely of political influences. Puritanism had much to do with stripping the Church of Scotland of its inherited ritual which Calvin and Knox bequeathed to it.

The better understanding of these historical origins, together with the advance in New Testament scholarship, has had much to do with the better understanding which has grown up among church leaders. It is not to be expected that the union of the churches will take place tomorrow or the day after tomorrow, but if a spirit of fellowship and a basis of understanding can be developed through discussion and conference we are on our way towards the day of the Lord when Christ's people will all be one.

The initiative towards the union of the Episcopal Church and the Presbyterian Church was taken by the Episcopalians. They have talked a great deal about union. Perhaps as a church they have talked more than any other church. Since the Lambeth Conference, held in 1920, there has been much discussion. That conference raised the hope that something more could be done than had yet been attempted. The Lambeth Conference, representing the Episcopal communions throughout the world, said: "We acknowledge all those who believe in the Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is his body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole church."

The same principle was laid down by the second Lambeth Conference. Within certain church areas the proposal was taken not merely as a gesture but in all seriousness. Men like the late Bishop Brent proclaimed the necessity for union on all occasions. There were discussions between the Church of England and the Church of Scotland. In South India, under the leadership of Bishop Azariah, a constitution was drawn up which included all Episcopal and non-Episcopal churches. It held great hopes for Christian solidarity in mission fields. As time went on a good deal of

Shadyside Pulpit

impatience was manifest. There was much talk and little action. In 1934 a group of Anglican clergymen including Dean Inge, Dean Matthews and the late Canon Streeter issued a memorable manifesto. "It is now nearly fourteen years since the issue of the Call to Unity in 1920, and we cannot feel satisfied with the progress which has been made in that period towards a better understanding and closer co-operation between the Church of England and the Free Churches." In the manifesto this important statement was made: "We accept Episcopacy as of the *bene esse* and not as of the *esse* of the Church, and we do not regard acceptance of this method of church order, as implying any particular theory or interpretation of it, or any view of its dominical authority. We make no exclusive claim for it as regards the Grace of God." This called forth a statement from the Archbishop of Canterbury which did not satisfy and the Bishop of Durham became still more outspoken. "If," he wrote, "we are compelled to admit that non-episcopal ministries are not less spiritually effective than our own, that the Sacraments administered by them are equally with ours the channels of those supernatural graces which create the Christian character, that all the tokens of the Holy Ghost's presence and action are as evident in them as in us, by what right can we continue to exclude them from our frank and affectionate fellowship?"

While this agitation was going on across the water there were men eager to act in America and in 1937 the General Convention of the Episcopal Church definitely invited the Presbyterian Church to concur in the following deliverance. "The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby solemnly declare their purpose to achieve organic union." The General Assembly in 1938 endorsed the same deliverance so that it stands today as the expression of the common hope of both communions. The statement is not vague. It is quite realistic. It states that "the two churches, solemnly declare their purpose to *achieve organic union*." That is the confessed objective and already the first approach has been made.

The Commissions representing both churches have met and have issued a deliverance that is now being discussed and which will be brought before the General Convention and the General Assembly. It sets forth three suggested steps.

First. The things believed in common. It is a very interesting thing and should receive repeated comment that when it came to a statement of Christian faith there was prompt and unanimous agreement. It is not in matters of faith that the churches differ. The basis of agreement was the document prepared and accepted by the Church of England and the Church of Scotland. This common declaration of faith includes statements regarding the authority of Scripture, the acceptance of the Catholic creeds, the acknowledgment of the two Sacraments, the Christian

Church, the ministry, the unity of the Church and the sovereign right of the Lord Jesus Christ.

Second. Things that may be undertaken in common. There is agreement that the two churches should enter into fellowship, in pulpit exchanges, in fraternal greetings, in interchange of professors, and in studying ways and means to achieve fellowship and understanding. It is stated "that means be sought to recognize and place under a general rule measures by which communicant members of either communion at home or abroad are welcomed in the other as members of the Catholic Church of Christ to the table of the Lord."

Third. The Concordat. The commissions present a formula by means of which there may be in specified situations a special commissioning of the minister in charge. The purpose of this agreement is to provide means whereby each church may assume pastoral charge of members of the other church. The difficulty lies in the differing views of the ministry held by the Episcopal and Presbyterian Churches. Both churches believe in Episcopal ordination, the one by a bishop the other by a presbytery acting in its episcopal capacity. The ordination of Episcopal ministers has been accepted by the Presbyterian Church but the fellowship is not now reciprocal, Presbyterian ministers being required to be re-ordained if they enter the Episcopal Church. The Concordat does not provide for re-ordination in any case but for a form of commission. In the case of a minister of the Presbyterian Church the bishop of the diocese concerned when satisfied as to the qualifications of the candidate shall lay his hand on his head and say: "Take thou authority to execute among us the office of a presbyter in the Church of God, committed to thee by the imposition of our hands. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." In the case of a minister of the Episcopal Church the Moderator of the Presbytery concerned shall proceed in the same manner and use the same formula. The minister is thus authorized or commissioned to minister to the communicants of both churches. It is interesting and important in this connection to point out that in Episcopal ordination it is not the Bishop alone who ordains but the Bishop and the attendant clergy. The order for ordination of the priesthood in the Episcopal Church says, "The bishop with the priests present shall lay their hands severally upon the head of every one that receiveth the order of priesthood." This is virtually the act of a presbytery although in the Episcopal Church there is no separate name for "the bishop and the attendant clergy." Presbyterians call such a body a presbytery although in Presbyterian ordination only the ordained clergy participate.

This, then, is the first approach proposed. There will be prolonged discussion and out of this discussion will come forth understanding to agree or disagree. Certain facts are clear now. Both churches claim what is called Catholicity, that is they adhere to the Catholic creeds of the early church. Both churches are Protestant. Both churches have the same inheritance from the Reformation and both have

been influenced, more than the present generation knows, by political influence. The orders of the Presbyterian Church of Scotland were not called in question by the Anglican until the latter half of the seventeenth century. In 1593 Archbishop Hooker stated explicitly that ordination by a bishop was not uniform and sometimes not necessary. In 1610 three Scotch bishops were ordained without being re-ordained as priests. In 1618 both presbyters and bishops signed as equals the historic deliverance of the Synod of Dort. It was only in 1661 that the separation began.

Today while the question of ordination still divides the churches, scholarship is making separation more difficult. Since the days of Bishop Lightfoot it has been acknowledged by scholars that the New Testament speaks of two orders in the church, not three, namely bishops or presbyters, and deacons, the office of bishop and presbyter being the same. Canon Streeter frankly says, "There is no one form of Church order which alone is primitive and which therefore alone possesses the sanction of apostolic precedent." Scholarship does not accept the Roman Catholic dogma of apostolic succession but openly admits what is called the Historic Episcopate, that is the acknowledgment that while episcopacy has not divine sanction it has a claim to historicity and this is gladly acknowledged.

This position is now held by Episcopal scholars and it is this acknowledgment which makes an approach to union possible. Preaching in St. Bartholomew's Church Dr. Howard Chandler Robbins, of the General Theological Seminary (Episcopal), said: "After the Reformation, the English Church and the Reformed Churches of the continent 'mutually recognized each other as sisters,' and under the Subscription Act of 1571, in the thirteenth year of the reign of Queen Elizabeth, non-episcopally ordained clergy were permitted to preach and even to hold benefices in the Church of England. Bishop Bramhall, a High Churchman, repudiated the notion that the Protestant Churches of the continent were not sister Churches. Bishop Andrews, speaking of episcopacy, said: 'He is blind who doth not see Churches consisting without it.' In our own day a committee of the Lambeth Conference, which included the Archbishops of Canterbury and of York, recognized the ministries of these Churches as 'real ministries of Christ's Word and Sacraments in the Universal Church.'" Dr. Robbins continued, "The Presbyterian Church, for instance, says of its duly ordained minister: 'As he has oversight of the flock of Christ, he is termed bishop. As he feeds them with spiritual food, he is termed pastor. And, as he dispenses the manifold grace of

God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God.' Who that has known that stewardship, perhaps in some little Presbyterian kirk in the highlands of Scotland, dares to deny the reality of that ministry of Word and Sacrament? Who dares to say that, in that Presbyterian administration of the Supper of the Lord, the same Christ is not present, the same grace is not received? And there we leave the matter. The theory that there can be no valid ministry of the Sacraments without episcopal ordination is lifeless and mechanical, because it gives no recognition to the free agency of the Holy Spirit of God."

This presentation is largely factual and objective. It states the present approach to union. If it were in point to become apologetic and present reasons why the union of these two churches is both wise and timely two things may be said.

First. In a day when nations are forging out new systems of thought and new political ideologies, demanding supreme allegiance to the State, it is necessary for the church to present a united front. These ideologies are anti-Christian. The church is not threatened with overthrow from within, but from without. The Christian religion is not only ignored but blasphemed. It is folly for Christians to be divided when the anti-God people of the world are united. The Christian Church must speak to this present dark age the word of life and light, and it must speak unitedly with one heart and one voice.

Second. The prayer of our Lord cannot remain unanswered. The Church of Christ will prove faithless to its trust if it does not continue to expect an answer to the prayer, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." If we are to convince the world that Jesus Christ is Lord of all, we must appear before the world as one Church, one Family of God, one household of faith. Our church buildings, our forms of worship, may remain as they are but the Call of Christ is to unity, that "the world may believe." Speaking out of the division of the mission field and out of the fine fraternity of the movement towards union in South India, Bishop Azariah, an Indian Christian, says: "The unity of all races in one church must be maintained, if for no other reason, at least for this, namely, to demonstrate to India that the Church of Christ oversteps all natural barriers of race, color, and nationality, and that *in Christ* all are one."

(Sermon preached by Dr. Hugh Thomson Kerr in the Shadyside Presbyterian Church,
Sunday morning, February 26, 1939)

The Pastor's Letter

Sometimes when I go to preach in other churches I am reminded that Shadyside has good church manners. Our congregation is reverent, worshipful, bows down in prayer. Somewhere Joseph Parker, the prince of preachers, has a sermon on "Religion Made Easy." It is a suggestive and stimulating subject and it would not require an extra measure of grace to work up a striking sermon on such a theme.

My deep conviction is that American church-going folk desire to have worship made easy. Worship, like prayer, can never be made easy. Worship is not entertainment, neither is it a performance, neither can one be a spectator nor an onlooker. Worship requires effort. The soul must be dressed and the heart attuned. The place we are to stand upon is holy ground and the sandals of yesterday are not worthy of such a trysting place. In the last analysis worship is surrender, the giving of self.

This is why worship cannot be made easy. To be thrilled by eloquence, subdued by music, hushed by architecture, may even become a snare; and the plain meetinghouse, the hard board benches may, because they provoke effort and despise ease, open as they did to the Puritans the very gates of glory. Worship should be adorned with all the grace and beauty of holiness itself. An impoverished and careless service is a crime against God and the soul of man.

Robert Browning in his far-seeing "Christmas Eve" tells his experience. He had worshipped in Rome's great cathedral with its "long-drawn aisles and fretted vault." He had listened to "the pealing anthems and the note of praise" and then he had gone to a little humble white-washed chapel. The room was bare, the service uninteresting, and before the service concluded he had retired. Out in the court he waited for a moment and then:

*"All at once I looked up with terror,
He was there.
He himself with his human air,
On the narrow pathway, just before.
I saw the back of him, no more—
He had left the chapel, then, as I.
I forgot all about the sky.
No face: only the sight
Of a sweepy garment, vast and white,
With a hem that I could recognize.
'I remember, he did say
Doubtless that, to this world's end,
Where two or three should meet and pray,
He would be in the midst, their friend;
Certainly he was there with them!"*

There in the obscure chapel Christ had been and there the careless worshiper had missed Him. The secret of worship is the secret of all spiritual discovery. "He that seeketh findeth."

Yours very sincerely,

HUGH THOMSON KERR.

March 20, 1939.

The Spectator

HOLY WEEK AND EASTER SERVICES

Sunday, April 2

Morning Worship—Palm Sunday Service.

Vesper Service—The English Ladybrook Choir.

Monday, 8:00 P. M.—Dr. Rex Stowers Clements of Bryn Mawr, Pennsylvania.

Tuesday, 8:00 P. M.—Dr. Rex Stowers Clements.

Wednesday, 8:00 P. M.—Dr. Rex Stowers Clements.

Thursday, 8:00 P. M.—Holy Communion.

Friday, 8:00 P. M.—Dr. Hugh Thomson Kerr, Jr.

Easter Day, April 9

Morning Worship—Easter Service.

Vesper Service—The Pageant of Easter Day.

—0—

THE BOARDS OF THE CHURCH. An appeal, signed by the Presidents of the four Boards of the Church, has been sent to all congregations inviting supplemental contributions. At the time of writing the National Board faces a probable deficit of \$200,000. The Board of Christian Education \$186,000. The Board of Foreign Missions needs \$750,000 to balance its budget. Contributions may be made through the Church Treasurer, J. W. Cree, Jr.

—0—

THE BUDGET FOR 1939-1940. This year the Church Session has had the assistance of Theodore F. Smith and Frederick G. Blackburn in presenting the financial needs of the Church. The Session hopes that this year every member of the congregation will share in this responsibility. A verse in one of the Apocryphal books says, "If thou hast abundance give alms accordingly: if thou hast but a little be not afraid to give according to that little."

"Give all thou canst.

High heaven rejects the love

Of nicely calculated less or more."

—0—

THE FOLLOWING MEMBERS were received into the fellowship of this church Sunday morning, March 19:

John Stokes Adams.....5304 St. James Terrace

Mr. and Mrs. Joseph K. Aikins, Jr.....

.....5730 Woodmont Street

Joan Kerr Aikins.....5730 Woodmont Street

Jane Askin.....754 South Linden Avenue

Mr. Charles Ingham Barr, Jr...746 Broughton Street

Mr. and Mrs. Harold Slade Borden.....

.....5710 Lynn Haven Road

Mr. and Mrs. Rufus H. Fitzgerald.....

.....West Waldheim Road, Fox Chapel

Mr. and Mrs. Lynedon Paul Noble.....

.....Penn-Lincoln Hotel, Wilkinsburg

Mr. William John O'Dell.....4603 Carlton Street

Alexander Preston Reed, Jr.....

.....1269 Murrayhill Avenue

Mr. and Mrs. Richard G. Robbins.....

.....5559 Bellerock Place

Eugene Connelly Thrasher..921 South Aiken Avenue

The American Committee For Non-Participation in Japanese Aggression

Henry L. Stimson
Honorary Chairman
Jonathan W. Daniels
A. Lawrence Lowell
Robert E. Speer
William Allen White
Honorary Vice-Chairmen

8 WEST 40TH STREET, NEW YORK, N. Y.
CHickering 4-6390 Cable: NOPARTI

June 23, 1939

Roger S. Greene
Chairman
Josephine Schain
Col. George Crouse Cook
Vice-Chairmen
Mrs. Sidney D. Gamble
Treasurer
Harry B. Price
Executive Secretary

Reproduced here, by permission, is a report on the latest survey conducted by the American Institute of Public Opinion:

THE INDIANAPOLIS TIMES

FRIDAY, JUNE 16, 1939

Gallup Poll Shows Boycott of Japan and Embargo Of War Materials Winning Support of Americans

Sharp Increase in Public Sympathy for China Noted Last Year and Half.

By DR. GEORGE GALLUP
American Institute of Public Opinion

NEW YORK, June 16.—American public sympathy for China in her war against Japan has increased sharply in the past year and a half. Today an overwhelming majority of voters favor a boycott of Japanese goods and embargo on the shipment of American war materials to Japan.

These trends of public opinion are revealed in a survey in which interviewers for the American Institute of Public Opinion talked to thousands of typical citizens throughout the Union, asking their views on the two-year-old conflict in Asia. Those

questioned represent a cross-section of the national population—a miniature public selected by the same methods used by the Institute to forecast more than six elections in the last year with an average error of less than 3 per cent.

The growing American sympathy for the Chinese cause is shown by comparing the results of the present study with the re-



The percentage of American voters sympathizing with China in her war against Japan has nearly doubled in the last year and a half, as shown by the sharp rise in the trend line above.

sults of surveys taken in 1937 on the same questions.

"In the present fight between Japan and China, are your sympathies with either side?"

| | Sept. 1937 | Today |
|---------|------------|-------|
| Japan | 2% | 2% |
| China | 47 | 74 |
| Neither | 51 | 24 |

This change in public attitude which is growing less and less neutral toward the Oriental war, parallels a change in attitude toward Europe.

Whereas two years ago a boycott of Japanese goods was opposed by the majority, today more than six voters in every 10 say

Institute Studies Disclose Growing Sentiment in Favor of England and France.

they would join a movement to stop buying goods made in Japan.

"Would you join a movement in this country to stop buying goods made in Japan?"

| | Yes | No |
|-----------|-----|-----|
| Oct. 1937 | 37% | 63% |
| Today | 66 | 34 |

Vote 2 to 1 for Embargo

Public sympathy for China also expresses itself in another way—through a favorable vote on embargoing the shipment of war materials to Japan. This proposal was suggested recently by Senator Pittman.

"Do you think the United States should forbid shipment of arms or ammunition from this country to Japan?"

| | |
|-----|-----|
| Yes | 72% |
| No | 28 |

"Do you think the United States should forbid shipment of arms or ammunition from this country to China?"

| | |
|-----|-----|
| Yes | 40% |
| No | 60 |

The underlying explanation for the public's present attitude toward Japan is shown in the reasons which voters give for their opinion. The chief reason is that "Japan is the aggressor."

MINUTES
OF THE
DEPARTMENT OF CHURCH COOPERATION AND UNION
OF THE
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

St. Louis, Mo.
November 9, 1939

Issued from
the Office of the Secretary
514 Witherspoon Building
Philadelphia, Pa.

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MINUTES OF THE DEPARTMENT OF CHURCH COOPERATION AND UNION

Hotel Jefferson,
St. Louis, Missouri.
November 9, 1939

The Department of Church Cooperation and Union of the General Assembly of the Presbyterian Church in the United States of America met in the Hotel Jefferson, St. Louis, Missouri, on Thursday, November 9, 1939, at 2.00 P.M.

The Rev. Paul C. Johnston, D.D., was elected Temporary Chairman of the Department of Church Cooperation and Union.

The opening prayer was offered by the Rev. Dr. Ralph W. Lloyd.

The following members were present:

Ministers: Rev. Drs. Paul C. Johnston, William Barrow Pugh, Charles W. Kerr, Joseph A. Vance, Henry Seymour Brown, Ralph W. Lloyd, Hugh K. Walker, Lewis S. Mudge, J. Harry Cotton, and Henry Little, Jr.

Ruling Elders: Messrs. Holmes Forsyth and Henry P. Chandler.

Excuses for absence were presented and sustained on behalf of the following members:

Ministers: Rev. Drs. William P. Merrill, and Hugh T. Kerr.

Ruling Elders: Dr. Sam Higginbottom, Dr. Robert E. Speer, Dr. Charles J. Turck, and Thomas D. McCloskey, Esq.

The Minutes of the previous meeting of the Department on March 1, 1939, having been mimeographed and sent to each member of the Department, and no corrections having been received, were presented by the Secretary, and made the official Minutes of the meeting.

Announcement was made of the death on August 13, 1939, of the Rev. Dr. J. Ross Stevenson, who had been Chairman of the Department of Church Cooperation and Union for almost twenty years. The Temporary Chairman was authorized to appoint a Special Committee of three members to present a memorial minute on the life and work of Dr. Stevenson, to be presented at the next meeting of the Department.

The Secretary, the Rev. Dr. William B. Pugh, presented a verbal statement on the report of the Department of Church Cooperation and Union to the 151st General Assembly meeting at Cleveland, Ohio, May, 1939. The Report was received and approved.

A Report was presented by the Secretary upon the present status of the negotiations between the Department of Church Cooperation and Union and the Permanent Committee on Cooperation and Union of the Presbyterian Church in the United States. The Report was received and after an extended discussion concerning the present relationship between our own Church and the Southern Presbyterian Church, the following recommendations were adopted:

That a sub-committee of the Department of Church Cooperation and Union be appointed to further closer relations between our two Churches and that as one of its immediate tasks this sub-committee prepare a statement that will be sent to the representatives of the Southern Presbyterian Church at once assuring that body of the earnest desire of the entire membership of the Department of Church Cooperation and Union to do everything possible to further the interests of closer relationship and union between our two Communion.

That an invitation be extended to the Moderator of the General Assembly of the Presbyterian Church in the United States to be present as a fraternal representative of his Church to the 152nd General Assembly of the Presbyterian Church in the United States of America.

That churches within our own Communion be encouraged and urged to invite into their pulpits members of the Presbyterian Church in the United States.

In accordance with the action of the 151st General Assembly, that "an invitation be issued to the General Assembly of the United Presbyterian Church of North America, and the General Synod of the Reformed Church in America, to appoint committees to confer with the Department of Church Cooperation and Union, as to the possibility of organic union", the Temporary Chairman and Secretary of the Department of Church Cooperation and Union were directed to send communications to the officers of these two Churches notifying them of the above action of the General Assembly with the earnest hope and desire of the members of the Department of Church Cooperation and Union that closer relations be established between our Churches.

Report was made of the two Overtures which were referred to the Department of Church Cooperation and Union by the 151st General Assembly. Inasmuch as these two Overtures contained matters which were already being considered by the Department, no action was taken with reference to them.

The Rev. Dr. Lewis S. Mudge presented a Report on the World Council of Churches which was received and approved.

The following communication from the Federal Council of the Churches of Christ in America was received:

"It occurs to me to send you a word concerning the nomination of Rev. J. Henry Carpenter as an additional member of the Federal Council's Executive Committee, representing the interests of state and local councils of churches.

"This is in line with the amendment to the Federal Council's constitution which added the following sentence to Article 9, section c:

'The Executive Committee may also include representatives, not exceeding six in number, of affiliated state and local councils of churches, such representatives to be officially appointed by the authority of the national constituent bodies to which they belong.'

"Among the six persons nominated for the consideration of the Executive Committee was Dr. Carpenter, who is an ordained minister of the Presbyterian Church in the U.S.A."

In accordance with the request contained in the above communication, the election of the Rev. Dr. J. Henry Carpenter as a member of the Executive Committee of the Federal Council of the Churches of Christ in America, was approved.

Announcement was made of the election of the Rev. Dr. Frederick W. Cropp, Jr., as Secretary of the American Bible Society. The Secretary was directed to convey to Dr. Cropp the sincere congratulations of the members of the Department of Church Cooperation and Union upon his election and their earnest desire to cooperate with him in his work in every possible way.

The Secretary presented a Report upon the work of the Alliance of the Reformed Churches throughout the World holding the Presbyterian System. The Report was received and the nominations to represent the Presbyterian Church in the United States of America at the Sixteenth General Council of the Alliance in Geneva, Switzerland, in June 1941, and to the vacancies at present existing in the Western Section of the Alliance were referred to a sub-committee to be appointed by the Temporary Chairman.

The following communication from the Moderator and Clerk of the Presbyterian Church of New Zealand was read:

"To the General Assembly of the Presbyterian Church in the United States of America.

"On behalf of the Presbyterian Church of New Zealand we send you greetings.

"It is our duty and privilege to inform your Venerable Assembly that the year 1940 is a Centenary for our Church in this land as well as for our Dominion. February of that year will see the One Hundredth Anniversary of the holding of the first Presbyterian services in New Zealand.

"Our General Assembly is anxious to secure as much inspiration as possible from so notable an occasion, in our history, and is planning somewhat extensive Centennial Celebrations. Of greatest importance will be the Centenary General Assembly, which will convene on February 20, 1940, in Wellington, and be continued for several days.

"In the name of the Presbyterian Church of New Zealand we hereby invite members of your Court to visit this Centenary Assembly. It would be of assistance in arranging our programme if our Assembly Clerk could be informed, as early as possible, of the names and addresses of those whom you will commission to represent you. We would also be grateful if we were advised when they will arrive in New Zealand, and how long they are likely to remain with us.

"We would respectfully request your prayers for our Church and Country, and also for our Centennial Celebrations.

"May the blessing of Almighty God rest abundantly upon all your labours for the Church of our Lord and Saviour Jesus Christ.

(Signed) T. E. Riddle, Moderator
F. W. Robertson, Clerk."

The Temporary Chairman and Secretary were directed to send cordial greetings to the officers of the Presbyterian Church of New Zealand, and to appoint as a fraternal delegate to the 100th General Assembly of that Church any Presbyterian minister who may be available for such appointment.

A Report was presented from the Rev. Dr. Joseph Brunn of his service as a fraternal delegate from the Presbyterian Church in the United States of America to the Waldensian Church in Italy in September, 1939. The Report was approved, and the Secretary was directed to send a suitable response to the greetings of the President of the Synod of the Waldensian Church.

A fraternal message from the Eighth Synod of the Evangelical Church of the Czech Brethren was presented.

The Secretary read an editorial from "The Christian Evangelist" dated June 29, 1939, relating to closer relations between the Disciples and Presbyterians. The Secretary was directed to communicate with the officers of the Disciples of Christ assuring them of the deep interest of the members of the Department of Church Cooperation and Union in the above editorial, and of their earnest desire to confer with their representatives concerning any program that would further closer relations between the two Churches.

A communication was presented from the Presbytery of New York concerning the publication of handbooks or pamphlets on such subjects as "Our Conception and Definition of the Church", "Our Teaching of the Sacraments", "The Place of the Minister in the Church", "The Place of the Eldership in our Church Life." The communication was received, and the Secretary was directed to refer it to the Board of Christian Education with the request that it study the proposals contained therein, and report the results of such study to the Department of Church Cooperation and Union.

The following communication from the Pan Presbyterian Conference of Brazil was presented:

"The Pan-Presbyterian Conference, consisting of missionaries of the two Presbyterian Churches working in Brazil, viz., The Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S., at its meeting in Lavras in January, 1939, passed the following resolution which we wish to be brought to the attention of the Assemblies of the aforementioned churches:

'That in view of the close and harmonious relations existing between the Missions of the two Presbyterian Churches working in Brazil, whose efforts have produced a strong, undivided Church, we wish to express our earnest desire that the day may soon come when the two churches shall be united in the Homeland, and that a copy of this resolution be sent up to the Stated Clerks of the two General Assemblies.'

The Rev. Dr. Lewis S. Mudge presented a Paper on the future organization of the Department of Church Cooperation and Union. The Paper was referred to a Special Committee of the Department consisting of Dr. Mudge, Dr. Cotton, Mr. Forsyth and Dr. Pugh.

The Special Committee on the Future Organization of the Department was made the Nominating Committee to present nominees for Chairmen of the Department, for vacancies in the Western Section of the Alliance of Reformed Churches, and for such chairmen of committees as may be necessary in any plan of organization of the Department.

The Special Committee on the Future Organization of the Department was directed to consult with the Chairman of the Department as to the membership of the Committees to be inaugurated in the Department.

Dr. Robert E. Speer was appointed the Committee on a memorial minute on the life and work of the late Rev. Dr. J. Ross Stevenson.

The appointment of the sub-committee on closer relations with the Presbyterian Church in the United States was postponed until the presentation of the report of the Special Committee on the Future Organization of the Department.

The Department of Church Cooperation and Union then took recess to reconvene at 7.30 P.M., and was closed with prayer by the Rev. Dr. Charles W. Kerr.

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Jefferson Hotel,
St. Louis, Missouri
November 9, 1939.

The Department of Church Cooperation and Union reconvened at 7.30 P.M. and was opened with prayer by the Rev. Dr. Lewis S. Mudge.

The Report of the Special Committee on the Future Organization of the Department was presented by the Rev. Dr. Lewis S. Mudge. The Report was adopted, and is as follows:

Your Committee would respectfully report as follows:

I. That the following form of organization for the Department be approved:

DEPARTMENT OF CHURCH COOPERATION AND UNION

Chairman (Elected annually by the Department)
Secretary - The Stated Clerk of the General Assembly

(I) Administrative Committee.

Members: Chairman of the Department, Chairman.
 Secretary of the Department, Secretary.
 Chairmen of the Departmental Committees II and
 III.
 The Moderator of the General Assembly, ex officio

(II) Ecumenical and Interdenominational Committee
 Secretary of the Department, Secretary.

1. World Council of Churches
 Faith and Order
 Life and Work
2. Federal Council of Churches
3. Other Union and Federation Movements
4. American Bible Society
5. American Tract Society

(III) Presbyterian and Reformed Committee
 Secretary of the Department, Secretary.

1. World Alliance
2. Western Section
3. Presbyterian Union Movements

II. The following to serve until the annual meeting of the Department in March, 1940;

As Chairman of the Department and of the Administrative Committee, the Rev. Dr. Paul C. Johnston

As Chairman of Ecumenical and Interdenominational Committee, the Rev. Dr. Lewis S. Mudge

As Chairman of Presbyterian and Reformed Committee, the Rev. Dr. Ralph W. Lloyd.

III. That the Chairman appoint a committee of 3, with the Stated Clerk of the General Assembly an additional member ex officio, to report at the annual meeting of the Department in March, 1940:

1. Nominating a Chairman of the Department, and the Chairmen of Committees II and III, to serve for one year from the annual meeting in March, 1940.

2. Nominating the members of Committees II and III to serve for one year from March, 1940.

3. To study the existing vacancies in the Department, and possible future vacancies, and to nominate successors for report to the 1940 General Assembly.

4. Nominating the Class of 1943 to the 1940 General Assembly.

IV. That the following be elected members of the Western Section of the Alliance of Reformed Churches:

Rev. Dr. Ralph W. Lloyd
 Rev. Dr. J. Shackelford Dauerty
 Rev. Dr. Robert B. Whyte

V. That the Administrative Committee of the Department be empowered to nominate to the Department the delegates to the 16th General Council of the Alliance of Reformed Churches throughout the World, to be held at Geneva, Switzerland, 1941.

That the Administrative Committee of the Department be empowered to nominate to the Department the delegates to the Biennial Meeting of the Federal Council of Churches of Christ in America to be held in December, 1940.

VI. That the Department hold two stated meetings annually,

(1) The first Thursday after the first Wednesday in March, the Annual Meeting. *Ver. 7*

(2) The first Thursday after the first Wednesday in November. *Ver. 7*

The places of meeting to be determined by the Administrative Committee.

The nominations of members of the two Committees as set forth in the new plan of organization was referred to the Administrative Committee with power.

A Report was made by the Secretary on the present status of the negotiations with the Protestant Episcopal Church. The Report was received.

The Rev. Dr. Lewis S. Mudge presented the following as a suggested answer to the proposal of Bishop Frank Wilson on Dual Membership:

TO THE MEMBER OF THE PROTESTANT EPISCOPAL COMMITTEE ON
APPROACHES TO UNITY:

Dear Brethren:

Since our joint meeting in Princeton last June we have been giving careful consideration to the proposals then presented relating to "dual membership" You will recall that neither our Department of Church Cooperation and Union nor any individual members of the same had any opportunity to examine these proposals prior to their presentation at the Princeton meeting. You will further recall that in spite of this fact we were glad to make these proposals a major matter of consideration and that they were given the status of plans which were worthy of serious further study. As, therefore, they are to come before this meeting with this status, we would beg leave as a Department to share with you our more mature thinking.

We are unable to agree that the historical precedent cited in support of the dual membership proposals is a valid one. As a memorandum which expresses our opinions in this connection has already been transmitted to our joint membership, we need not enlarge upon this point further.

Also, we find these proposals at variance with the doctrinal teachings regarding the nature of the Church as contained in the Westminster Confession of Faith and in other sections of our Constitution. We believe in the "holy Catholic Church" as set forth in the Apostles' Creed. We believe that the Presbyterian Church in the United States of America is an organic part of the holy Catholic Church. When we ordain men, we ordain them not as Presbyterian ministers but as ministers of said holy Catholic Church. This right we have because we are a part of the Body of Christ and possess any and all authority which any "branch" of the "Vine" possesses; said authority having been communicated directly from Christ Himself. Therefore, for us to accept "supplementary" ordination would seem to us to be a clear implication that our actual status as a Church was not in every and all respects fully that of any other ecclesiastical organism included in the holy Catholic Church.

Furthermore, in addition to the above statements, we deem it necessary to make some observations concerning the phrase "supplementary ordination." In ordination two matters are involved: the inward gift of the Holy Spirit enabling the ordinand for the task and the authorization of the Church to exercise the ministry.

(1) If the former matter is considered, the phrase "supplemental ordination" seems a reflection upon the Holy Spirit of God. In the prayer in our service of ordination in the Book of Common Worship we ask: "Bestow on him the grace of Thy Holy Spirit, confirming in heaven what we do in Thy Church on earth, and owning him as a true minister of the gospel of Thy Son." We cannot believe this prayer unanswered, nor can we believe that when God so equips a minister with His Spirit ("and He giveth not the Spirit by measure", John 3:34) to preach His Word and dispense His Sacraments in the holy Catholic Church, any "supplemental ordination" is thinkable. Similarly the Ordinal in the Book of Common Prayer provides explicitly for a like invocation of the Holy Spirit, and we cannot see anything in that form of ordination which needs to be or could be supplemented by any act of a presbytery.

(2) In regard to the second matter involved in ordination - the conferring of authority to minister within the jurisdiction of the ordaining Church, we recognize that no existing Church (Roman, Orthodox, Anglican, Presbyterian) possesses jurisdiction over the whole Body of Christ on earth, and, therefore, every ordination is fragmentary and defective in authority. It requires extension of authority to provide it scope through the entire household of the faith. And in a service which confers and ratifies such extension of ordination we believe it is fitting with the laying on of hands to pray for and expect further gifts and graces of the Holy Spirit for the wider ministry of the Word and Sacraments. (cf. Acts 12:2 and 3). Therefore, we find ourselves in sympathy with the "Concordat" which has hitherto engaged a large part of our time and attention.

As to our teaching regarding communicant membership in the Presbyterian Church in the United States of America - when we receive members into full communion in our Church we believe we are admitting them to membership in the holy Catholic Church, and not in any exclusive or separate way into the Presbyterian Church. We maintain that our procedures, safeguarded as they are, require no addition whatever at the hands of any person or persons to warrant those whom we receive into communicant membership believing that they are members in full standing in the holy Catholic Church and fully entitled to all the benefits, sacramental and ecclesiastical, which such membership should include.

Obviously it is impossible to separate entirely church doctrine and church government in a presentation of our views on the matter at issue. In our Constitution systematic theology and ecclesiastical theology are so interwoven as to be inseparable. Attention, however, should be called to the fact that in our ordination service we solemnly ordain men "to the holy office of the gospel ministry." (Form of Government, Chapter XV, Section 14). That in

the questions to which the candidate for ordination must give his assent he is described as seeking "the office of the holy ministry." (Form of Government, Chapter XV, Section 12, Question 5). And that throughout the order of procedure prescribed in our Constitution there is no intimation that the candidate is seeking ordination solely to the Presbyterian ministry as a distinct and separate status apart from the vital relationship of the Presbyterian Church to the holy Catholic Church.

Furthermore, our Constitution (Form of Government, Chapter I, Section 7) declares that "all church power whether exercised by the body in general or in the way of representation by delegated authority is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience by virtue of their own authority; and that all their decisions should be founded upon the revealed will of God." By the declaration "that all church power is only ministerial and declarative" we mean that church power is ministerial from the fact that the church acts as a minister or agent of the Lord Jesus Christ; it is declarative in that the church puts into effect laws already made and common to all who profess the gospel, which laws the Church declares are found in the Holy Scriptures. It is, therefore, the teaching of our Church that when a presbytery ordains a candidate he receives the status of "a presbyter in the Church of God," as stated in the Concordate which we still have under our joint consideration; when a church session, our next lower judicatory, receives a person into communicant membership, such person has the status of a member of the holy Catholic Church; and that when the presbytery or the church session, being judicatories duly authorized and empowered under our Constitution, functions within its own sphere and in accord with the rules laid down for its government, its acts are ministerial and declarative in the sense above set forth.

Furthermore, it is impossible for us to assent to the proposal, stated or implied, that any existing form of church government, whether of the Episcopal, Presbyterian or Congregational type, is "jure divino." The New Testament, as it records for us the beginnings of the Christian Church, does not outline in detail any particular form of church government. Such intimations as are given, however, indicate that the primitive local congregations were led locally by ordained men known as "presbyters" or "elders." It is from the Greek word for "presbyter" that we obtain the name "Presbyterian" and it is the teaching of the Presbyterian Church that our Form of Government is in harmony in form and in spirit with that set forth in the Acts of the Apostles and in the Epistles.

Studies of the primitive church by scholars of the highest competence and of varying ecclesiastical relationships, including the Anglican communion, make it clear that the precise form of government then in use varied from place to place, and that it is impossible to declare on the basis of any available historical evidence that any present-day form of church government was divinely ordained in the days of the Apostles for all time and has been divinely perpetuated to the present day. It is true, however, that with the passage of time, church government, both local and general, became prevailingly autocratic, thus reflecting the temper of the times. As a consequence, such representative government of the Presbyterian type as existed in the early Church gradually receded into the background and was not restored on any large scale until the time of the Protestant Reformation in the sixteenth century, when it was extensively revived by the Reformed Churches which followed the leadership of John Calvin in matters of theology and polity. It is worthy of note that the Presbyterian type of church government is increasingly in favor. There are today more Protestant Christians under the Presbyterian form of government than under any other Protestant type of Church rule. It is significant, moreover, that both the Episcopal and the Congregational forms of government are being gradually modified by the influence exerted by the Presbyterian methods of representative government. We are of the opinion that these relatively recent developments in the area of church government are just as worthy of being related to the Divine Providence as any in the course of the history of the holy Catholic Church and that therefore they should receive the prayerful consideration of our joint sessions.

The following paragraph taken from a personal letter written by a member of our Department to a member of your Committee expresses our friendly but unalterable position as we proceed with our negotiations:

"I feel sure that I am expressing the mind of the members of the Department of Church Cooperation and Union of our Church when I say that there will be an unfavorable attitude on their part toward any Concordat which does not in effect recognize the complete validity of our ministry and of the Sacraments when administered by our clergy. Any procedures which any other Church may deem it wise to follow in authorizing our clergymen to function on an ecclesiastical level with their own must not be of such a sort as to even hint at any lack of ecclesiastical dignity or status. I feel sure the members of our Department believe that there should be a Concordat to prevent misunderstandings and to secure the maintenance of orderly, regular and dignified ministrations; but the Concordat must be as between ecclesiastical equals in every sense of the word."

We would, therefore, express the earnest hope that our Episcopal brethren who are conferring with us will acquiesce in the conclusion that a further study of the proposals for dual membership, whether of clergy or of communicant members, should not, for the present at least, receive consideration, and that we center our attention upon the Concordat, which was in a favorable position in our joint councils prior to the introduction of the dual membership proposals.

Fraternally yours,

THE DEPARTMENT OF CHURCH
COOPERATION AND UNION.

After an extended discussion, the suggested answer of Dr. Mudge was made the answer of the entire Department to the proposal of Bishop Frank Wilson on Dual Membership.

Paragraphs 4, 5 and six, of the Proposed Concordat were amended to read as follows:

"In view of the expressed purpose to achieve organic unity and recognizing that in a divided Church no ministry possesses such universal recognition of its validity as is essential for organic unity, it is proposed that provision shall be made for such a mutual authorization of ordination as shall make possible, wherever the local ecclesiastical governing bodies deem desirable, for presbyters of either Church to minister the word and sacraments to members of the other Church. This provision shall not be regarded as a re-ordination but as a recognition of an ordination valid in the body conferring it, and adding thereto the authorization required for a ministry in the other Church.

"Whenever and wherever under the proper ecclesiastical authorities such authorization is to be effected, the essential act shall be as follows:

"In the case of a minister of the Presbyterian Church, the Bishop of the Diocese concerned, when satisfied as to the qualifications of the candidate, with attendant Presbyters, shall lay his hands on his head and say: "Take thou authority to execute (exercise) among us the office of a presbyter in the Church of God, which authority is now conferred upon thee by the imposition of our hands. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Chairman and Secretary were instructed to see Bishop E. L. Parsons concerning the Docket of the Joint Meeting on Friday.

The Department then adjourned to meet on Friday morning at 9 o'clock, and was closed with prayer by the Rev. Dr. J. Harry Cotton.

Friday morning
November 10, 1939.

The Department of Church Cooperation and Union reconvened at 9 o'clock on Friday morning, November 10, 1939, and was opened with prayer by the Chairman.

The Chairman presented a report, which was received, on the conference with Bishop E. L. Parsons concerning the Docket of the Joint Meeting to be held between the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America and the Commission on Approaches to Unity of the Protestant Episcopal Church in the United States of America.

The Chairman announced the membership of Committees II and III of the Department of Church Cooperation and Union, as follows:

Committee II, Ecumenical and Interdenominational Committee:

Rev. Lewis S. Mudge, D.D., Chairman
Rev. Hugh T. Kerr, D.D.
Rev. Henry Little, Jr., D.D.
Rev. J. Harry Cotton, D.D.
Rev. Wm. P. Merfill, D.D.
Charles J. Turck, LL.D.
Mr. Holmes Forsyth

Committee III, Presbyterian and Reformed Committee

Rev. Ralph W. Lloyd, D.D., Chairman
Rev. Henry Seymour Brown, D.D.
Rev. Joseph A. Vance, D.D.
Rev. Hugh K. Walker, D.D.
Rev. Charles W. Kerr, D.D.
Thomas D. McCloskey, Esq.
Henry P. Chandler, Esq.

The Department of Church Cooperation and Union then adjourned after a season of prayer.

WILLIAM BARROW PUGH
Secretary

MINUTES OF THE ADMINISTRATIVE COMMITTEE
OF THE
DEPARTMENT OF CHURCH COOPERATION AND UNION.

Witherspoon Bldg.,
Philadelphia, Pa.
January 9, 1940.

The Administrative Committee of the Department of Church Cooperation and Union of the General Assembly of the Presbyterian Church in the United States of America met in the Office of the General Assembly, Witherspoon Building, Philadelphia, Pennsylvania, on Tuesday, January 9, 1940 at 10 A.M.

The Rev. Paul C. Johnston, D.D., Chairman of the Department of Church Cooperation and Union, presided.

The opening prayer was offered by the Rev. William Barrow Pugh, D.D.

The following members were present: Rev. Paul C. Johnston, D.D., Rev. William Barrow Pugh, D.D., Rev. Ralph Waldo Lloyd, D.D., and the Rev. Lewis S. Mudge, D.D.

The Secretary, the Rev. William Barrow Pugh, D.D., reported that in accordance with the action of the Department of Church Cooperation and Union at its meeting on November 9, 1939, an invitation had been extended to the Moderator of the General Assembly of the Presbyterian Church in the United States, the Rev. Edward Mack, D.D., to be present as a fraternal representative of his Church at the 152nd General Assembly of the Presbyterian Church in the United States of America and that this invitation had been accepted.

Reference was made by the Secretary to correspondence from the Rev. William F. Klein, D.D., as to the possibility of Bishop Henry W. Hobson being present at the sessions of the 152nd General Assembly at Rochester, New York, May 23rd to 29th, 1940. The Administrative Committee decided that it would be more appropriate for Bishop Hobson to be present at this General Assembly in connection with the presentation of the report of the Committee on United Promotion, or the report of the Standing Committee on National Missions, than as a Fraternal Delegate from the Protestant Episcopal Church.

The Rev. Frederick W. Cropp, Jr., D.D., the newly elected Secretary of the American Bible Society, was invited to be present at the next meeting of the Department of Church Cooperation and Union to present a brief report upon the work of the Society.

Suggestions were made as to the delegates to the Biennial Meeting of the Federal Council of the Churches of Christ in America, to be held in December, 1940. It was agreed that these suggestions be forwarded by the Secretary to each member of the Committee and that each member be requested to designate from this list for presentation to the Department, the twenty-three principals and the twenty-three alternates to which the Presbyterian Church in the United States of America will be entitled at this meeting, it being understood that each member of the Committee may add other names than those suggested in the list.

The Administrative Committee adopted the following action with reference to the proposal of the last General Assembly, that "an invitation be issued to the General Assembly of the United Presbyterian Church of North America, and the General Synod of the Reformed Church in America, to appoint committees to confer with the Department of Church Cooperation and Union, as to the possibility of organic union."

That arrangements be made through the Rev. Dr. Hugh T. Kerr, a member of the Department, for a conference with the Moderator of the United Presbyterian Church of North America, the Hon. H. Walton Mitchell, LL.D., concerning the action of the 151st General Assembly.

That the Committee for this conference consist of the members of the Administrative Committee, the Rev. Drs. Paul C. Johnston, William Barrow Pugh, Ralph Waldo Lloyd, Lewis S. Mudge, together with the Rev. Dr. Hugh T. Kerr.

The Secretary of the Committee, the Rev. William Barrow Pugh, D.D., was directed to inform the Stated Clerk of the Reformed Church in America, the Rev. John A. Ingham, D.D., of the action of the 151st General Assembly with reference to the Reformed Church in America.

The Secretary presented a report of the contemplated visit of the Moderator, Dr. Sam Higginbottom, to meetings in Canada under the auspices of the United Church of Canada, and the Presbyterian Church of Canada. The Secretary was directed to convey to Dr. Higginbottom its hearty approval of this contemplated visit and its earnest hope that he would convey to members of both Churches in Canada the greetings and good wishes of our own Presbyterian Church.

In accordance with the action of the Department at its last meeting on November 9, 1939, the following Special Committee, consisting of the Rev. Drs. Hugh T. Kerr, J. Harry Cotton, Henry Seymour Brown, and William Barrow Pugh, was appointed to report at the annual meeting of the Department on March 7, 1940, on the following:

1. Nominating a Chairman of the Department, and the Chairmen of Committees II and III, to serve for one year from the annual meeting in March, 1940.
2. Nominating the members of the Committees II and III to serve for one year from March, 1940.
3. To study the existing vacancies in the Department, and possible future vacancies, and to nominate successors for report to the 1940 General Assembly.
4. Nominating the class of 1943 to the 1940 General Assembly.

The following list of appointments to the National Study Conference on the Churches and the International Situation, to meet in Philadelphia, February 27th to 29th, 1940, was approved: the Rev. Drs. T. Guthrie Speers, George Emerson Barnes, John A. Mackay, Phillips P. Elliott, Albert J. McCartney, Peter K. Emmons, Cameron P. Hall, Charles T. Leber, Paul C. Johnston, William Barrow Pugh, Lewis Seymour Mudge, Paul C. Payne, William Adams Brown, Ralph C. Hutchison, Mrs. Rex S. Clements, Mrs. Fred S. Bennett, Mrs. Vincent T. Shipley, Mrs. Walter Johnson, Miss Margaret E. Hodge, Mr. Wilbur LaRoe, Jr., Mr. Foster Dulles, Mr. Allan Dulles, Dr. Conrad Hoffman, Mr. Walter Johnson.

The Rev. Drs. Lewis S. Mudge and William Barrow Pugh were authorized to present to the Executive Committee of the Federal Council the views of the Administrative Committee with reference to the recent designation by the President of the United States of the Rev. Dr. George A. Buttrick, President of the Federal Council, as the representative of the Protestant Churches.

The Chairman, the Rev. Dr. Paul C. Johnston, was directed to convey to Bishop E. L. Parsons the opinions of the Administrative Committee with reference to the program of the Department of Church Cooperation and Union and the Commission on Approaches to Unity of the Protestant Episcopal Church in the United States of America, for the meeting to be held in Princeton, New Jersey, on June 18th and 19th, 1940.

The situation with reference to the present status of the union negotiations with the Presbyterian Church in the United States was considered at length. The Rev. Dr. Ralph Waldo Lloyd was authorized to prepare a paper to be signed by the members of the Administrative Committee for transmission to the Chairman and Secretary of the Permanent Committee on Church Cooperation and Union of the Presbyterian Church in the United States.

The Administrative Committee then adjourned.

Respectively submitted:

WILLIAM BARROW FUGH
Secretary

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD
REV. WILLIAM BARROW PUGH, D.D.
STATED CLERK

GENERAL OFFICE
514 WITHERSPOON BUILDING
PHILADELPHIA, PA.

February 1, 1940

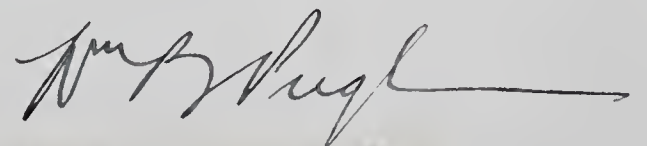
TO THE MEMBERS OF THE
DEPARTMENT OF CHURCH COOPERATION AND UNION.

Dear Brethren:

I am sending you herewith a copy of a letter which has just been sent to the Permanent Committee on Church Cooperation and Union of the Presbyterian Church in the United States. The Administrative Committee of the Department met in Philadelphia a few days ago and, in view of developments in the Southern Church, decided unanimously that such a letter should be sent.

I am certain that you will agree with the opinion of the Administrative Committee and will approve this letter which, because of the necessity for quick action, is already in the hands of our Southern Presbyterian group.

Most cordially yours,



WILLIAM BARROW PUGH
Secretary of the Department.

WBP/H

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD
REV. WILLIAM BARROW PUGH, D.D.
STATED CLERK

GENERAL OFFICE
514 WITHERSPOON BUILDING
PHILADELPHIA, PA.

February 1, 1940

To the Members of the
Permanent Committee on Church Cooperation and Union
of the Presbyterian Church in the United States.

Rev. Dr. Thomas W. Currie, Chairman,
Rev. Dr. Dunbar H. Ogden, Secretary.

Dear Brethren:

The Department of Church Cooperation and Union of the Presbyterian Church in the United States of America, has authorized and instructed its Administrative Committee, composed of the undersigned to extend greetings to the Permanent Committee on Church Cooperation and Union of the Presbyterian Church in the United States. At a recent meeting in Philadelphia the Administrative Committee gave earnest study to the progress of the discussions of reunion between our two branches of the Presbyterian family. We are taking this means of reporting to you the status of the matter as we understand it to be in the Presbyterian Church in the United States of America.

I. There appears to be throughout our Communion a sincere and friendly willingness and desire for the reunion of our two Churches. The attitude and recommendations of the Department of Church Cooperation and Union and its committees, the discussions and actions taken in various judicatories, including the General Assembly, all indicate that an overwhelming majority of our people cherish this willingness and desire.

II. The "Statement of Basic Principles" upon which the two Churches might approach reunion, unanimously accepted at Washington on February 22nd, 1939, by sub-committees representing our Department and your Permanent Committee, was unanimously approved by our Department on March 1, 1939, and included in its

report which was "received and approved" by the 1939 General Assembly of the Presbyterian Church in the United States of America. The entire Statement is included in the Minutes which have been distributed throughout the Church. Our Department of Church Cooperation and Union is given authorization and stands ready to continue discussions of reunion on the basis of the principles contained in this Statement.

III. We have been surprized and concerned to learn that certain rumors have been circulated in the South to the effect that the Presbyterian Church in the United States of America is unwilling to proceed by these Basic Principles. There is, of course, no foundation in fact for such rumors.

IV. The Minutes of the General Assembly of the Presbyterian Church in the United States of America - 1939, contain the Report of the Department of Church Cooperation and Union, which was "received and approved," and of which the following is part:

"Sub-committees of our own Department and of the Permanent Committee of the Presbyterian Church in the United States met in Washington, D.C., on February 22, 1939. The result of this conference was the presentation of a statement by the representatives of the Presbyterian Church in the United States, setting forth the basic principles upon which in their judgment a satisfactory reunion of the Presbyterian Church in the United States of America and the Presbyterian Church in the United States might be achieved. This statement was received, carefully considered, and after being amended in several particulars, was recommended to the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America and the Permanent Committee of Cooperation and Union of the Presbyterian Church in the United States for their study and consideration. As a result, both Committees now present to their respective judicatories the following statement of the Basic Principles which in their judgment may be used to achieve a reunion of the Presbyterian Church in the United States of America and the Presbyterian Church in the United States. These Basic Principles are as follows:

Statement of Basic Principles

"1. The standards of the two Churches to be the basis of the reunion.

"2. A brief statement of the Church's faith to be drawn up based upon the Brief Statement adopted by the General Assembly of the U.S.A. Church in 1902 and the Brief Statement adopted by the Assembly of the U.S. Church in 1913.

"3. Provision to be made for local self-government by the erection of reorganized regional Synods, to which would be committed final authority in all local affairs. Final jurisdiction not to go beyond the Synod as to all matters not delegated to the General Assembly.

"4. The Presbyteries to remain as they are, subject to such amalgamations or change of boundaries after reunion as might seem best to their reorganized Synods. Church sessions to remain as at present, subject to combination of congregations as a result of union under the authority of the Presbytery. The authority of the session and of the Presbytery to remain unchanged.

"5. The unity of the Church to be maintained and expressed through a General Assembly, which, in cooperation with the Presbyteries, would have authority in regard to any change of the Constitution; would administer the general interests of the reunited Church, such as Foreign Missions, Publication, Education, Pensions, National Home Missions; would be the court of final appeal in all cases that affect the doctrine or constitution of the Church; would be the court of final appeal in all cases that involve interests extending beyond a given Synod. The basis of representation in the General Assembly to be a matter of further study.

"6. The control of educational institutions to be worked out according to the requirements of individual cases.

"7. While commending to all its members devoted loyalty to the Nation and maintaining its duty of moral leadership, the reunited Church will continue to recognize the principle of the separation of Church and State, as first announced by the General Synod of the Presbyterian Church in 1729, and should maintain the spiritual character of the Church, as separated from the kingdom of this world and having no other head than the Lord Jesus Christ.

"8. Negro congregations, Presbyteries and Synods are to continue as at present except where they may be combined."

V. The kind of reunion which all of us desire is one in which a common faith in our Lord and Saviour Jesus Christ, a common respect and love for one another, a common origin and set of standards, and a mutually helpful reunion plan, will unite us in fellowship and program and keep us one in spirit.

To this end we extend to you our abiding love. We trust that your Church will wish to continue with ours the joint search for a mutually acceptable and helpful reunion plan. We believe that this may be approached along the lines of the Basic Principles which both of us have already sincerely accepted. That God may lead us all to do His will is our earnest prayer.

Fraternally yours,



WILLIAM BARROW FUGH

In behalf of the members of the Administrative Committee of the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America,

PAUL C. JOHNSTON, Chairman,
WILLIAM B. FUGH, Secretary,
LEWIS S. MUDGE,
RALPH W. LLOYD.

WBP/H

MINUTES
OF THE
DEPARTMENT OF CHURCH COOPERATION AND UNION
OF THE
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

Philadelphia, Pa.
March 7, 1940.

Issued from
The Office of the Secretary
514 Witherspoon Building
Philadelphia, Pa.

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MINUTES OF THE DEPARTMENT OF CHURCH COOPERATION AND UNION

Benjamin Franklin Hotel,
Philadelphia, Pa.
March 7, 1940.

The Department of Church Cooperation and Union of the Office of the General Assembly of the Presbyterian Church in the United States of America met in the Benjamin Franklin Hotel, Philadelphia, Pennsylvania, at 10 A.M., March 7, 1940, the Temporary Chairman, the Rev. Dr. Paul C. Johnston, presiding.

The opening prayer was offered by the Rev. Dr. Lewis Seymour Mudge.

The following members were present:

Ministers: Rev. Drs. Paul C. Johnston, William Barrow Pugh, Lewis Seymour Mudge, Joseph A. Vance, Henry Seymour Brown, Ralph Waldo Lloyd, Hugh Thomson Kerr and J. Harry Cotton.

Ruling Elder: Holmes Forsyth.

Excuses for absence were presented and sustained on behalf of the following members:

Ministers: Rev. Drs. Hugh K. Walker, Henry Little, Jr., William Pierson Merrill, Charles W. Kerr.

Ruling Elders: Dr. Sam Higginbottom, Dr. Robert E. Speer, Henry P. Chandler, Esq., Dr. Charles J. Turck, Thomas D. McCloskey, Esq.

The Secretary having read a letter from Dr. Robert E. Speer, and having informed the Department of Church Cooperation and Union of the proposed recommendation of the General Council to the General Assembly that the Standing Rules of the General Assembly be amended to provide for the retirement of members of the Department at the General Assembly subsequent to their 70th birthdays, with the exception of members now in office and to be elected at the next General Assembly, the Department instructed the Secretary to inform Dr. Speer that his letter had been received and read, and that in view of the circumstances, the outgoing class will be renominated to the General Assembly without change.

In accordance with arrangements made by the Secretary, the Rev. Dr. William B. Pugh, the General Secretary of the American Bible Society, the Rev. Dr. Frederick W. Cropp, was presented by the Temporary Chairman, and addressed the Department briefly on the work of the American Bible Society.

The following recommendations were adopted:

That the Chairman of the Department of Church Cooperation and Union should present the report of the American Bible Society at the next General Assembly, the General Secretary of the Society to speak thereto.

That the proposed resolutions of the American Bible Society should be incorporated in the report of the American Bible Society and not presented from the floor.

That the American Bible Society present its report and resolutions to the annual meeting of the Department each year.

That the Secretary of the Department of Church Cooperation and Union, the Rev. Dr. William B. Pugh, be appointed the representative of the General Assembly at the annual meeting of the Advisory Council of the American Bible Society.

That the whole matter of the relationship of the American Tract Society to the General Assembly be referred to the Ecumenical and Interdenominational Committee, for investigation and report to the next meeting of the Department.

The Minutes of the previous meeting of the Department of Church Cooperation and Union held on November 9, 1939, having been mimeographed and sent to each member, and no corrections having been received by the Secretary, were made the official Minutes of said meeting.

A Memorial Minute on the life and work of the late Rev. Dr. J. Ross Stevenson, prepared by Dr. Robert E. Speer, was presented in his absence by the Temporary Chairman, as follows:

It is the sorrowful duty of the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America to make record of the loss sustained by the Department and by the entire Church of Christ throughout the world in the death of the Rev. Dr. J. Ross Stevenson in New York City, on Sunday, August 13, 1939. Dr. Stevenson has been chairman of the Department from the time of its establishment in 1923, and has presided over its councils and guided it in its work with a wisdom and Christian spirit for which the Department returns grateful thanks to God and to that Holy Spirit of God who so full controlled Dr. Stevenson's mind and heart.

In all the relations of our Church to other Presbyterian and Reformed Bodies through the Alliance of the Presbyterian and Reformed Churches, and in direct relations in special conferences

with representatives of the Presbyterian Church in the United States, of the United Presbyterian Church of North America, and of the Reformed Church in America; in consultations with committees of the Methodist Episcopal Church, the Luther Church, and in the present conferences with the Protestant Episcopal Church in the United States of America; in our general inter-denominational relations through the Federal Council of the Church of Christ in America, and in our participation in the World Conference on Faith and Order, and Life and Work, and last of all, in our support of the World Council of Churches, Dr. Stevenson has been a leader whose sound judgment, pure sincerity, courage, kindness, devotion and unselfishness have made him universally trusted and beloved.

In the intimacy of our relationships within this Department we have never known him to fail in the manifestation of the best qualities of Christian leadership. Before our own General Assembly and in all other gatherings he has been a true and persuasive spokesman for the highest ideals of Christian cooperation and unity. We recall especially his presentation before the General Assembly in 1934 of the Plan of Union with the United Presbyterian Church of North America as a masterpiece of noble and convincing statement. But on no occasion has he ever failed to represent with wisdom and truth both this Department and our whole Church. With deep sorrow we mourn his loss in our councils, in our General Assembly, and in the great movement of Christian fellowship and unity throughout the world.

The Department directed the Secretary to express its appreciation to Dr. Speer for preparing the Memorial Minute, and the Chairman and Secretary were requested to make arrangements for its presentation to the General Assembly in connection with other Memorial Minutes.

The Department was led in prayer by the Rev. Dr. Joseph A. Vance

The Report of the Administrative Committee was presented by its Chairman, the Rev. Dr. Paul C. Johnston. The Report was received, and its recommendations adopted. The Report is as follows:

1. The Rev. Edward Mack, D.D., Moderator of the Presbyterian Church in the United States, has accepted the invitation of the Department to be present at the 152nd General Assembly in Rochester, New York. It is therefore recommended that the expenses of Dr. Mack in connection with this visit be paid from funds at the disposal of the Department.

2. Report having been made that Bishop Henry W. Hobson of the Protestant Episcopal Church would be present at Rochester, New York, in connection with the Division of Evangelism of the Board of National Missions, it is recommended that the Secretary send a formal invitation to Bishop Hobson, and also communicate with the Bishop of Western New York, the Rt. Rev. Bartel H. Rheinheimer, with reference to the proposed visit.

3. That the names of the proposed representatives of the General Assembly of the Presbyterian Church in the United States of America to the Biennial meeting of the Federal Council of the Churches of Christ in America, in December 1940, be referred with power to the Ecumenical and Interdenominational Committee.

4. A report was made of the conference of the Administrative Committee with the Committee of the United Presbyterian Church of North America in Pittsburgh, Pa., February 29, 1940

It is recommended:

(a) That negotiations be renewed with the United Presbyterian Church of North America, on the basis of the former Plan of Union.

(b) That the Moderator and Stated Clerk of the General Assembly be requested to communicate with the Moderator and Stated Clerk of the United Presbyterian Church of North America asking that a delegation of three persons be appointed by their General Assembly to visit the General Assembly at Rochester, and that a similar delegation of three be appointed to go to their General Assembly at Buffalo, New York.

(c) That the Nominating Committee be directed to nominate the delegation of three to represent our own Church.

5. A report of progress is presented with reference to the Reformed Church in America.

6. A verbal report was presented on the visit of the Moderator of the General Assembly, Ruling Elder Dr. Sam Higginbottom, to Montreal and Toronto, at the invitation of the Presbyterian Church of Canada, and the United Church of Canada.

A suggestion that reciprocal visits be made by the Canadian Moderators to our Church was referred to the Ecumenical and Interdenominational Committee for study and report.

7. A report was presented of the Study Conference of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, recently held in Philadelphia, Pa., and the selection of delegates to this conference was approved.

It is recommended that if and when it may be necessary to designate persons to represent the Presbyterian Church in the United States of America to similar conferences, the power of selection be placed in the hands of the Administrative Committee.

8. Attention is specially called to the paper on Church and State adopted by the 151st General Assembly (Minutes, 1939, Part I, p. 219).

It is recommended that the General Assembly be advised that this directly applies to the appointment of a Presidential representative at the Vatican;

That the Federal Council of the Churches of Christ in America be advised of said action of the 151st General Assembly; and

That, in the judgment of the Department of Church Cooperation and Union, this action represent the position of our Church.

The Department took recess at 1 P.M. to reconvene at 2 P.M.

Upon reconvening, prayer was offered by the Rev. Dr. Henry Seymour Brown.

The Committee on Nominations presented a report through its Chairman, the Rev. Dr. Hugh T. Kerr. The Report was received and adopted seriatim, as follows:

1. That the following persons be recommended to the General Assembly for election in the Class of 1943, to succeed themselves: Rev. Drs. Henry Little, Jr., Lewis Seymour Mudge, Joseph A. Vance, Hugh K. Walker; Dr. Robert E. Speer; Mr. Holmes Forsyth.
2. That the Rev. Dr. Paul C. Johnston be elected Chairman of the Department for the ensuing year, and recommended to the General Assembly for election to this position.
3. That the present Chairmen of Committees II and III, namely, the Rev. Drs. Lewis Seymour Mudge, and Ralph Waldo Lloyd, be re-elected for the ensuing year, together with the members of the Committees as already constituted.
4. That the Rev. Dr. Henry Sloane Coffin be recommended to the General Assembly for election to fill the place made vacant by the late Rev. Dr. J. Ross Setevenson, and in the event of his declination, his alternate be the Rev. Dr. John A. Mackay.
5. That authority be given to the Chairman and Secretary to recommend to the General Assembly a layman to take the place of the late Judge John H. DeWitt, preferably from the vicinity of St. Louis or Cincinnati.

5. That the suggestion of the Rev. Dr. Hugh T. Kerr, that the words "of its validity" in line three of the proposed amendments to the Proposed Concordat, as contained on page 13 of the Minutes of the Department of Church Cooperation and Union, for November 9, 1939, be eliminated, be approved.

6. That at the suggestion of the Rev. Dr. Hugh T. Kerr, the Committee be empowered to make a study of the whole subject of Presbyterian ordination in consultation with the Stated Clerk of the General Assembly, the Rev. Dr. William B. Pugh, and report to the next meeting of the Department.

7. Report is made concerning arrangements for the joint meeting of the Department of Church Cooperation and Union, and the Committee on Approaches to Unity of the Protestant Episcopal Church, to be held at Princeton, New Jersey, on June 18 and 19, 1940, and that Bishop Edward L. Parsons has appointed Bishop Wilson to prepare a paper on The Church, Dr. Dun on the Sacraments, and Dr. Grant on the Ministry.

It was agreed that the Department should present the portions of the Constitution of the Presbyterian Church in the United States of America relating to these subjects in mimeographed form, requesting the Chairman to communicate with Bishop Parsons advising him that the Department would welcome a corresponding official statement from the Protestant Episcopal Church, and not the personal interpretations of individuals.

8. That the Rev. Dr. Arthur J. Brown be elected as the representative of the General Assembly in connection with the Life and Work Movement.

The Report of the Presbyterian and Reformed Committee was presented by its Chairman, the Rev. Dr. Ralph Waldo Lloyd. The Report and its recommendations were adopted seriatim, as follows:

1. The meeting of the Western Section of the Alliance of Reformed Churches throughout the World holding the Presbyterian System was held in Rochester, New York, February 20, 21, 1940. The papers read at this meeting are to be mimeographed and copies will be sent to members of the Department.

2. Private approaches have been made to the Evangelical and Reformed Church in the United States, and the matter is still in the hands of the Committee for future report.

3. The letter formulated by the Administrative Committee and sent to the Committee of the Presbyterian Church in the United States was presented.

4. A letter from Dr. Dunbar Ogden was presented, and after discussion, Dr. Vance was requested to submit some memoranda to be formulated into a reply by the Chairman and Secretary of the Department, with the understanding that the Department thought it inadvisable to do anything further while the Presbyteries were in process of voting on the matter in the Presbyterian Church in the United States.

The Chairman and Secretary were directed to prepare the report of the Department for presentation to the next General Assembly.

The whole question of fraternal delegates to the next meeting of the General Assembly was referred to the Administrative Committee.

The Chairman and Secretary were requested to invite to the joint dinner at Princeton, New Jersey, on June 18th, 1940, the President of Princeton University, the President of Princeton Theological Seminary, the Bishop of the Diocese of New Jersey, the Moderator of the Synod of New Jersey, and the Presbyterian pastors and Episcopal rectors of Princeton, New Jersey, together with any others whom it is deemed advisable to invite to be present.

The next meeting of the Department was appointed for November 7, 1940, the place of meeting to be determined by the Chairman and Secretary.

The Department of Church Cooperation and Union then adjourned with prayer by the Chairman, the Rev. Dr. Paul C. Johnston.

WILLIAM BARROW FUGH
Secretary

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From an address given
in 1916 by an Elder of
the Church and former
Lieutenant-Governor of
Ontario, the late Sir
William Mortimer Clark.



Issued by the Presbyterian Church
Association

Office: 73 Simcoe Street
Toronto

FROM AN ADDRESS GIVEN IN 1916 BY AN
HONORED ELDER OF THE CHURCH AND
FORMER LIEUTENANT-GOVERNOR OF
ONTARIO, THE LATE SIR WILLIAM
MORTIMER CLARK.

No such occasion has ever arisen in the history of the Presbyterian Church in Canada or Britain as that which has brought us together to-night. Those who fail to realize the importance of the issue at stake and its far-reaching results must be either profoundly ignorant regarding the doctrine and government of the Church, or indifferent to its existence. The vital issue which confronts us, is whether the Presbyterian Church with all its noble standards, its splendid history and record of magnificent service, is to be submerged and pass out of existence. I have heard only two reasons urged for this. **First**, that some slight overlapping of congregations existed in the North West and **Second**, that the Church would be more influential.

That the local and temporary case of a little and local friction in remote districts should be the cause for overthrowing and destroying the whole Church from the Atlantic to the Pacific, is preposterous. In the United States, in its vast territory, where overlapping continuously takes place, we do not find the Presbyterian Church there, rushing panic-stricken into the arms of another Church holding diverse doctrine. I fail to see any advantage in uniting with another Church holding doctrines so adverse to those maintained by the Presbyterian Church. Such a union contains the very seeds of disruption and ultimate disaster. It necessitates the abandonment of our confession, admittedly the best of all confessions, under which the Church has flourished in such vigour, and replaces it by nothing, not even the Holy

Scriptures. In the face of such a state of affairs, one cannot fail to fear that not a few of those who voted for union, desired to get rid of our standards altogether.

As to the second advantage alleged to be gained by Union, is that of the greater influence to the Church, socially and politically. I see the entrance of something bordering on a secular element in the life of the Church. This is **greatly** to be deprecated, as it bodes no good to the spiritual life of this, or any other Church.

I fail to see how the union of two churches teaching different doctrines would increase the influence of the united body. It would rather greatly weaken it. Previous unions between Presbyterian Churches in Canada and in Britain, afford no parallel for the union now under contemplation. In the case of these churches, there was an entire unanimity of doctrinal teaching, whereas in the case we have to deal with, the proposal is made to unite two churches holding entirely dissimilar doctrines. The whole scheme is fundamentally wrong, and we can only hope that those who have disturbed the peace of the Church in agitating this question, will, on reflection, find that it is better for us to go on in our old paths.

I have heard men say that if the Union is pressed, they will leave the Church and connect themselves with some other denomination. Such talk is unworthy of any Presbyterian for it is the duty of every one of us in times of storm and stress, to draw closer together and stand fast for the grand old Church with all its sacred associations and where we have—

**Superiority without tyranny,
Parity without confusion, and
Subjection without slavery.**

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(ONTARIO BRANCH)

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Some Fallacies Regarding Church Union



Issued by the Presbyterian Church
Association

Office: 73 Simcoe Street
Toronto

In articles that have been appearing on the Church Union question certain statements have been made that call for correction.

1. For example we hear it said that it is "a people's movement". Is this so? Let the facts speak for themselves:

The Assembly of 1911 asked for a vote of the people, with the result that 38 per cent. of the Church members asked for Union. In 1915 the question was again referred to the people and 32 per cent. voted for Union.

2. It has been said that those who did not vote acquiesced in Union.

This is a mis-interpretation of Section 170 of the "Rules and Forms of Procedure" which applies only to voting in open courts. Thousands who declined to vote have said that they did so because they were satisfied with things as they were. This is a reasonable position to take as any who were anxious for a change would in all probability have taken the trouble to record their vote.

3. It has been said that if "Church Union is not consummated now it will be a grave reflection on those who initiated the movement".

The assembly of 1905 unanimously adopted the first report of the Union Committee in which was the following declaration of policy: "It was universally recognized in the Joint Union Committee that a union of the Churches to be real and lasting **must carry the consent of the entire membership.**" This was the consistent attitude of the eminent men who initiated the movement.

4. It has been said that the Presbyterian Church would be breaking faith with the Meth-

odist and Congregational Churches if it does not proceed at once to the consummation of organic union.

This is not so. Our friends in the other negotiating churches know that it was always understood that no steps were to be taken to consummate organic union until we had "a clear and unmistakable mandate from the people". To proceed to consummate Union now would be to break faith with our own people. It would be a violation of our pledges as to a necessary unanimity.

5. We hear it said that the Church through the action of the General Assembly is committed to the consummation of organic union.

But the Church and the General Assembly are not identical. The Church is composed of the whole body of its membership while the Assembly is not representative of that membership. The members of the Assembly represent no one but themselves. They do not go committed. Besides what Assembly has committed the Church to Union? A number of Assemblies have refused to take this action on account of the large and ever increasing opposition to Union, while the Assemblies that have decided to proceed have done so without consulting the people.

6. It is said that the West is calling for Union.

A number of our leading ministers and superintendents in the West are on record as saying that this is not so. One who is now approaching the allotted age, an ex-Moderator of our Church, and who has spent his entire ministry in the Church, said on the floor of his Presbytery that

“Union is killing our Home Mission work in the West.”

It is also said in this connection that if Union is not consummated now it will cause a split between East and West. If this were true it is basing the argument for Union on very low grounds. But it is not true. Organic Union has nothing to do with “Canadian solidarity”. Surely we can continue to be loyal citizens of Canada and still retain our religious freedom. No sensible Westerner will say we cannot.

7. Once more we hear it said that our Lord’s Prayer—“that they may all be one”—can only be answered through an organic union of the Churches.

This is confusing “Organic Union” with “Spiritual Unity” which are two different things. “Spiritual Unity” can be promoted best through “Federal Union”, each denomination retaining its identity but all co-operating, just as we had a federation of countries during the war.

ADOPTED BY THE ASSEMBLY OF
1905:

“A Union of the Churches to be Real
and Lasting must carry the consent of
the entire Membership.”

Church Union And Church Law

By

T. Wardlaw Taylor, M.A., Ph.D.



Issued by the Presbyterian Church
Association

Office: 73 Simcoe Street
Toronto

CHURCH UNION AND CHURCH LAW

By

T. WARDLAW TAYLOR, M.A., Ph.D.

The Presbyterian Church is not a democracy, as is often asserted. Still less, however, is she an aristocracy. Historically, she is the mother of modern democracy. By her standards and practice, she is the kingdom of the Lord Jesus Christ. To many nowadays this seems little more than a pious phrase. To the Reformers, it was the expression of a most tremendous truth. As such it was wrought into the very warp and woof of the theory and polity of the Church. Apart from it that polity cannot be understood. It defines and limits everything.

First, as to the authority of Church courts, and rights of Church members.

Many regard all ecclesiastical relations in the Presbyterian Church as voluntary, and to be accepted subject to all the rules made by the society in orderly procedure. Upon such a view, authority rests upon the consent of the members, and the will of the majority has no limit, except such as is imposed by their self-accepted constitutional forms. A dissatisfied member has no other right than to withdraw. Such, however, is not the conception, which the Church entertains of herself. She is not a popular organization, but the appointment of Christ. Membership is not voluntary, but necessary.

The Church is "the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." (Westminster Confession, cap. 25, sec. 2). For her, her authority rests not upon the will of her members, whether expressed directly or through their representatives, but solely upon the commandment of Christ.

The authority of her Church courts is, therefore, only ministerial and declarative. It is not lordly, or even legislative. The Second Book of Discipline (Cap. 2, Sec. 1.) declares, "So in the policie of the kirk sum ar appointit to be rewlaris (rulers), and the rest of the members thereof to be rewlit (ruled), and obey according to the word of God, and the inspiratioun of his spirit, always under one heid and chiefe governour, Jesus Christ." That "inspiratioun of his spirit" is of fundamental importance. Not upon the ipse dixit of Assembly or Presbytery, but upon the conviction of conscience depends the authority of Church enactments. The submission of members is "in the Lord." By the Scripture, they are "to try the spirits", and it is their duty to reject an apostle, or even an angel from heaven, should he deny the faith. "The right of private judgment is therefore a divine right, and must be considered, in all matters that respect religion, as universal and unalienable." (Hodge, What is Presbyterian Law, p. 23). "So farre then as the councill proovis (proves) the determination and commandment that it gives bee the plaine Worde of God, so soon do we reverence and imbrace the same. Bot gif (if) men, under the name of a counsell, pretend to forge unto us new articles of our faith, or to make constitutionis repugning to the Word of God; then utterlie we must refuse the same as the doctrine of Devils." (Scottish Confession, 1560, Art. 20).

This is of the utmost importance in the present crisis. Under that Article of the Scottish

Confession, the Assembly of 1639 sat in judgment upon the Assemblies of 1606, 1608, 1610, 1616, 1617, and 1618. These were all declared to be "heirefter accounted as null and of none effect." The ground of the Assembly's decision was not merely the manner in which they were called and constituted. It was especially their all "labouring to introduce novations into this kirk against the ordour and religion established." The judgment of 1639 has stood as the unquestioned law of the Church ever since. What then of the authority of the General Assembly of 1916? We are told that the Assembly has decided the question, and that the Church is committed. We are assured that it is the duty of those opposed to the action of the Assembly to submit. On the contrary, by the precedent of 1639, the Assembly of 1916 is "null and of none effect."

Mark, it is not the adoption of a new constitution that makes an Assembly illegitimate. The Assembly of 1647 adopted such a constitution in the Westminster Standards, but only when they were convinced, "upon due examination thereof", that they were "most agreeable to the word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk." An Assembly is null only when, in the language of the Confession of 1560, it makes "constitutionis repugning to the Word of God."

Personally, it was relying on the action of the Assembly of 1639, that I joined in the solemn protest of the late Dr. Robert Campbell and others at Winnipeg, that the Assembly, in adopting the Basis of Union, had "ceased to be an Assembly of the Presbyterian Church in Canada." There are many things in the Basis which we do not like, and not a few which we deem unwise. That alone, however, would not be sufficient. They must be "repugning to the Word of God". And we believe that,

judged by the standards and teaching of the Presbyterian Church, the Basis does contain such. For instance, the Basis denies to a Presbytery the power of ordination. Founding upon the plain declaration of the Apostle in 1. Tim. iv., 14, the Form of Church Government states that "Ordination is an act of a presbytery." Around that claim centred the great struggles of the eighteenth century. Now all branches of our Church have admitted the contention of the Secession fathers, that "the power of trial and ordination" is the "inherent right and privilege" of a presbytery. (Extra-Judicial Testimony). In the words of the same document, for an Assembly to deny to a presbytery that right, is to act "in a direct inconsistency with their professed and known principles." By the whole teaching of our Church, it was to "make constitutionis repugning to the Word of God," for the Assembly of 1916 to attempt to set up a "presbytery" deprived of the power of ordination.

Again, founding upon Eph. iv, 11, and the example of Acts vi, 5, the Reformers asserted that "It appertaineth to the people, and to every several congregation, to elect their minister." (First Book of Discipline, Cap. 4, Sec. 2). Owing to the entanglements of the Establishment, it was long before the Church fully realized her ideal, but she never ceased to protest for it. Warriston, the greatest of Church lawyers, correctly stated the position. "All that can be said, that it was wishit for and supplicated for; and so aucht we to doe, even as much as they did, to compleine of the abuse, and supplicat superior poweris," and he adds that he himself would "labour be (by) all lawful meanis to recover the libertie of this Kirk." (Warriston to Baillie, Baillie's Letters, Vol. 2, p. 459). That liberty has been fully won. All branches of the Presbyterian Church now acknowledge that "the election of a pastor by a

Christian congregation", is "at once a precious privilege, whereof none may lawfully deprive them, and a weighty and responsible trust, which they have need to see that they do not sinfully neglect or abuse." (Free Assembly, Act XV., 1863). Unlawfully, therefore, the Assembly of 1916 adopted a Basis impairing that right. True, the Basis declares that the Settlement Committee "shall comply as far as possible with the expressed wishes of ministers and pastoral charges." I nour standards and teaching, however, the "wishes" of the people have no place. Calling is the solemn waiting upon the Lord by a congregation, that His will may be expressed. Correctly, the Free Church directed its people; "If you are to obtain that most desirable of blessings, a minister who will faithfully break the bread of life among you, you must persevere in pleading with the Lord in this behalf, assured that your pleading will not be in vain." (Act XV., 1863). By our standards, the ministry is the direct gift of the Lord to the people.

We believe that, in the light of the New Testament as interpreted among us, and by the standards of the Church, the Assembly of 1916, in adopting the Basis, did make "constitutionis repugning to the Word of God," and "ceased to be an Assembly of the Presbyterian Church in Canada." By the Confession of 1560, "utterlie we must refuse the same." Under the law of 1639, it is "null and of none effect". Ministers and members refusing to acknowledge it, or to submit to its decisions, are not guilty of schism. They are only acting in simple obedience to their vows of ordination, and to the creeds which they profess.

Second, as to the right and power of majorities in the Church.

Opponents of this union are described as insisting upon "minority-rule" in the Church. Upon what principle then does the power of a

majority rest, and what are its limits? Once again, the Church is the kingdom of Christ. All authority therein comes directly from the word of God and the inspiration of His spirit. The Scottish Reformers were too wise to rest anything upon mere numbers. Upon such a foundation, in their day, they could not have justified their own position for a moment. Majority and minority are words which have no place in their formulae. In their Church courts, that the decision should be according to the preponderance of voices was simply a rule of procedure, that all things might be done decently and in order, and to avoid usurpation in the Church. Ecclesiastical power is exercised "conjunctly be (by) mutuall consent of them that beir the office and charge, efter the forme of judgment." (Second Book of Discipline, Cap. 1, Sec. 3). "And to take away all occasion of tyrannie, he willis that they should rewl (rule) with mutuall consent of brother and equality of power, every one according to their functiones (Cap. 2, Sec. 4). Two things are of importance. Counting votes was only a means of attaining mutual consent, and that consent was of brethren, repudiating all suggestion of lordship, whether of individuals or of the majority. The Reformers held that Christ had "raisit up men indewit (endued) with the giftis of his Spreit, for the sprituall government of his kirk, exercising be them his awin (own) power, throw his Spreit and word to the beilding of the same." (Cap. 2, Sec. 3). But they also held that "God is not the author of confusion, but of peace." Lasting division and a recorded protest were very solemn matters in their courts. The very existence of such rendered doubtful the guidance of the Spirit in the matter in hand.

The law of the Church was correctly stated in the old Book of Forms of the Canada Presbyterian Church, (p. 46). "In general, it is the duty of the minority to submit to the majority."

It is not, however, always so, and except in the worst days of ecclesiastical autocracy, the Church has always been very tender towards the rights of minorities. In the McPheeters Case, 1863, the American General Assembly sustained action over-ruling the will of a majority, as due in "a proper regard for the feelings of a large minority." (Moore p. 174). In the same Church, a majority of three-fourths was required in both branches for the Re-union of 1869. The right of majorities in the Presbyterian Church rests upon the mutual consent of brethren, and must be exercised with Christian forbearance. According to our standards, the presence of an irreconcilable minority involves doubt as to the guidance of the Spirit, and through the Spirit alone the mind of the Head of the Church is made known.

In the present discussion of Union, members of the majority have counted with them the great number of communicants who did not vote. So far as they rely, for this, upon the rule that members not voting are to be counted with the majority, that is a rule that applies only to Church courts. It rests upon the principle that all the members of a court are responsible for the action of that court. Private Church members are not in that position. Voting is their privilege, not their duty. Even in the choice of a minister, they are not to be counted unless they actually join in signing the call. So far as they rely upon the addition to the ballot, "All entitled to vote are reminded that the decision on this question must be reached on the basis of the votes cast." That addition was *ultra vires* of the Assembly. The vote could only be permissive, not mandatory. The responsibility of the Assembly and Presbyteries for the final decision could not be shifted.

The multitude of members who did not vote can not be counted directly upon either side. In one respect, however, they cannot be ignored.

Certainly the Spirit of the Lord did not speak through them. Their presence should be a solemn warning to the Assembly. By our procedure, and the standards we profess, theirs is, to that extent, a negative. Combined with the active dissent of thousands, it gives the opponents of this union every right to assert that here there has been no guidance of the Spirit, such as the law of our Church makes imperative. Here there is no question of "minority-rule." Apart from that guidance, the fundamental laws of our Church give her courts no power to move.

Third, as to the relation of the Church to the Civil Power.

Here there is no room for dispute. Article III. of the Basis of Union of 1861 reads:

"That the Lord Jesus Christ is the only King and head of His Church; that He has made her free from all external or secular authority, in the administration of her affairs and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto."

The Minutes of Assembly, 1873, p. 26, show that the Canada Presbyterian Church did not depart from that in the Union of 1875. That Union was only possible because the "Old Kirk" had itself adopted an Act declaring its spiritual independence as a Church. So, too, in the case of the two Churches in the Maritime Provinces.

It was out of the bitter experience of three hundred years, and to heal divisions due to the interference of the Civil Power, that the Union of 1875 was accomplished. It was, therefore, with exceeding care that the necessary Bills were drafted. The union of the Church, its doctrinal basis, and the terms of membership were purely spiritual matters with which Parliament could not intermeddle. There nothing might be done which would compromise, in any

way, the independence of the Church. Only in the matter of property rights could the Church recognize the jurisdiction of Parliament. The Acts were, therefore, carefully limited to the removal of "any obstruction to such union which may arise out of the present form and designation of the several trusts or Acts of incorporation by which the property of the said Churches" was held.

In the light of the Union of 1875, one reads in stupefied amazement the draft of legislation which the Church is now asked to seek. The Church of Knox and Melville, of Erskine and Gillespie, of Chalmers and Guthrie, is to ask the King in Parliament (1) to unite them with other bodies of Christians, (2) to presume to ratify their doctrinal basis, (3) to prescribe what shall be taught in their colleges, and (4) to declare who are their members. In the solemn language of the declaration of the Synod of the Presbyterian Church of Canada, these are matters "which respect the supremacy of Christ in His Church, the spiritual independence of her rulers, their exclusive responsibility to her Great Head, the rights and privileges of His people, and the proper relation which should subsist between the Church and the State," to compromise which is to "sin in matters fundamental."

After that, the provisions relating to dissenting congregations seem a little matter. They are, however, an equal violation of the standards of the Church. One reads with astonishment the declaration of the legal gentlemen, who prepared the Bills, that these provisions are based upon those in the Acts of 1875. My father, the late Sir Thomas Taylor, drafted the Acts of 1875, and his Journals show what difficulty he had in safe-guarding the rights of the minority. Apparently these gentlemen do not see the difference between a negative and a positive. The Acts of 1875 provide for congregations who "determine not to

enter into the said union but to dissent therefrom". Their proposed Bill compels all to enter, but permits some to withdraw. When they claim to have gone beyond the Acts of 1875, in allowing the minority some share in the general property of the Church, they have evidently not read, or at least understood, the clauses relating to the Temporalities Fund, the only general property of the uniting Churches of any importance. In one respect the Acts of 1875 went far beyond anything they contemplate. 38 Vict. Cap. 48, New Brunswick, reads:

"Nothing in this Act shall abridge or take away the rights or privileges of any pew-holder, or any other person or persons whomsoever, without just compensation being first made to such person or persons, to be ascertained in case of disagreement, by arbitrators to be mutually chosen."

Prince Edward Island and Nova Scotia made similar provision.

Questions of property, however, sink into insignificance beside the proposal to legislate into the United Church members who disapprove of it. By the Form of Church Government, a congregation is "a certain company of Christians who meet "in one assembly ordinarily for public worship". Apart from the members, the congregation has no existence. To legislate the congregation into Union is to legislate the members in, and to compel one Church member, against his own conviction, to enter the Union, even for an hour, is sin. "God alone is Lord of the conscience."

If such legislation is necessary to the Pro-union section of the Church, surely they have broken that Clause in the Basis of 1861, which declares that they "ought not to enter into such engagements with any party as would be prejudicial" to the liberty wherewith Christ has made His Church "free from all external or secular authority."

“CHURCH UNION”

A DIALOGUE

Organic Unionist—We are planning to merge three Churches into a new Denomination; a great forward step.

Presbyterian—You are free to choose for yourselves, but we do not purpose being coerced out of our own Church and into a new one against our convictions of duty and right.

O.U.—But some of our leaders say there is no coercion.

P.—Your Church Union Bill would compel us by Act of Parliament either to become members of the new organization or to withdraw as dissenters, with no rights in the Church we have builded through the years. That is coercion to the limit of the civil law; the dark ages to date.

O.U.—But why do you not approve of this great forward step?

P.—Because it is a backward step—in its Basis, its efficiency, its methods, and the ills and tragedies that would follow.

O.U.—How is its Basis a backward step?

P.—In different ways; note three of them.

(1) Presbyterians can give a Call when they are ready, and ministers can accept or decline. In the Basis of Union the people can call, but only at the yearly calling time, and the answer rests with the Settlement Committee, which meets once a year, and can appoint whom it will. The rights of people and ministers are supplanted—in this as in other ways—by autocracy and officialism. A backward step!

(2) The Presbyterian ideal—the Scripture ideal—of the Church, is a Spiritual Body, to witness for Christ, having many and varied members, but free and independent of the State. The Basis of Union provides for a legal Corporation, even its Doctrines and teaching declared by Act of Parliament. A backward step!

(3) The New would be a Creedless Church, an open door to a Christless Church. The Presbyterian Church stands for the great Truths that centre in Christ, and ministers and elders in their ordination vows are pledged to these truths. The proposed organization stands for no system of Truth. The ordination vows of its ministers do not ask them to accept even its own Basis of Union—while so-called elders have no ordination vows of any kind. A long backward step!

Further, that Basis of Union now includes the Church Union Bill, with all its injustice and wrong, a condition of Union on which the people never had a chance to vote.

O.U.—But would not the new Denomination do more than the three existing Churches in promoting the Kingdom of God?

P.—Here too it would be a backward step in many ways. Note three of them.

(1) It would be a lesser working force at the outset, for some members of all the Churches, and many of the Presbyteriau Church, would not be in it.

(2) It would not attract and win and enlist for the service of God, as many people of varied types and tastes, or as many immigrants from the Churches in Britain, as would the three Churches of differing type.

(3) Much of the spirit and sentiment, of love and loyalty to memory and history, things which help so greatly in Church work, could not be carried over to a new Denomination, even by those who might go into it.

O.U.—But is not the West solid for Union and is it not necessary there?

P.—The “West” is not a fourth of our Church; it is not “solid for Union”; nor is it necessary there. Co-operation has practically eliminated overlapping, and many who have been ministers and missionaries in the West for twenty and thirty years are among the strongest advocates for continuing the different Churches in unity and harmony as they now are.

O.U.—But is not Union largely an accomplished fact; are there not already three thousand Union congregations; and are these to be all broken up again?

P.—According to the reports of District Superintendents, Methodist and Presbyterian, there are in all Canada just fifty-five Independent Union congregations, and these have freely chosen that form and can continue it or connect with one or other of the parent Churches as they may choose. All other places are connected with one or other of the existing Churches and would so remain.

O.U.—But if Christ prayed for it, and it is of God, must it not be a forward step?

P.—Christ did not pray for it. He prayed “that they all may be one as Thou Father art in Me and I in Thee, that they also may be one in us”, one in spirit as are the different Denominations in Canada today.

Moreover, its works, its methods, proclaim it not of God. Note some of the facts:

(1) At the outset, in 1905, the Assembly adopted the Statement of the Union Committee that Union “must carry the consent of the entire membership”. This was an unanimous agreement by

all parties and was accepted by all, in faith and trust, as a necessary condition of Union.

(2) When the first vote, in 1911, gave more than fifty thousand against it, the next Assembly, 1912, halted the Movement, to await "practically unanimous action". This was a second agreement, and was again accepted by all in faith and trust.

(3) When the second vote, in 1915, gave more than seventy-three thousand against it, the next Assembly, 1916, ignoring the increased opposition of the people, and all previous agreements as to unanimity, resolved on Union.

(4) That breaking of faith called forth strong protest, and in 1917, "to avoid disunion in our own Church", the Assembly again halted the Movement, to "await the new light the Church may receive by Divine Guidance through the growing experience of the people and the lessons of the war". This was a third unanimous agreement by all parties, and was accepted by all in faith and trust, and the Church had four years of peace and progress.

(5) In 1921 it was again taken up, and the Assembly in the face of protest and dissent, resolved on Union "as expeditiously as possible".

"God moves in a mysterious way," but never in the way of broken covenant and unkept faith.

O.U.—But must we not keep faith with the other Churches?

P.—The only faith to which our Church is pledged, is that of the unanimous agreements made between all parties in our own Church. If any pledged the transfer of our Church, they had no right to do so. We owe the other Churches nothing but good will.

O.U.—You spoke of ills and tragedies that would follow. Can you name any ills?

P.—Note two of many.

(1) It would open doors everywhere for erratic sects and false religions, Seventh Day Adventists, Christian Science, Spiritualism, Russellism, Mormonism, and others of like kind. These would come in wherever there was a dissatisfied minority on either side, to the injury of true religion.

(2) The legislation to divert to the new organization all bequests made through the years to the existing Churches, would undermine the very foundations of all legal trusts. The sacredness of a trust is one of the most stable facts in the Social Order, and if a trust were no longer assured to the object directed by the donor, much of the confidence of that social order would be destroyed, and the Educational, Benevolent and Religious work of the world would greatly suffer.

O.U.—But is not “tragedies” too strong a word to use?

P.—Would not the disruption of our own Church be a tragedy? Would not the wrecking of congregations, where they are strongly united, be a tragedy? Would not the breaking up of the Women’s Missionary Societies, East and West, with their more than a hundred thousand members and half a million for missions, be a tragedy? Would not the injury to the great mission work of our Church, an injury already making itself felt in deficits, be a tragedy? Would not the sense of injustice and wrong, with its legacy of resentment and distrust through after years, be a tragedy? Is not the indifference to the keeping of agreements and pledges and solemn ordination vows, even now a great moral tragedy?

O.U.—But whether it be forward or backward, good or ill, tragedy or triumph, the Assembly, the Supreme Court of the Church, has taken all the “Constitutional steps” and resolved on Organic Union, and there is nothing to do but accept it. You are bound to obey.

P.—The Assembly has no authority or right to take such action, and no one is bound to obey, but rather the opposite. All the “Constitutional steps” of the Presbyterian Church are for her own continuance. The Assembly is a Board of Directors appointed to manage the Presbyterian Church, and is pledged to “maintain and defend the same” and “to follow no divisive course from the present order established therein”, and if the Assembly disregards its trust, and its ordination vows on receiving that trust, and attempts to hand over the Church to a new control, then loyalty to the Church calls for disregard of the usurped authority of the Assembly.

O.U.—Well, I am sorry it was ever started, but I see nothing now but to carry it through. We have gone too far to go back.

P.—What are you going to carry through? You might, if you could get legislation, wreck the Presbyterian Church, divide congregations, bring in distrust and strife that will embitter years to come—but you can never, by usurped authority and unrighteous methods, coerce the Presbyterians of Canada against their convictions of right. If you wish another Church, go quietly into it, and allow those who will not go into it to live and work in peace.

Moreover there is no going back to do. All that is needed is to cease wasting time and effort and thousands of dollars of missionary Budget money, and, in unity and harmony with other Churches, go forward to the great work waiting to be done.

A number of people have asked the minister about the proposed merger of Presbyterians and Episcopaleans. He was not aware of such a proposal but finds that such a proposition was received from the Protestant Episcopal church, which is not connected with the Episcopalean church. It was referred for study. No action was taken. This does not mean we have rejected it. It will probably be a year or more before action is taken.

INTERCOMMUNION: MEANS AND GOAL

BY WILLIAM ADAMS BROWN

IN discussing the obstacles to church union, the Edinburgh report registers the fact that those "most difficult to overcome" are neither those of faith alone nor of order alone, but those which "consist of faith and order combined, as when some form of church government or worship is considered a part of the faith."

I

Among these obstacles to union the one which presents the greatest perplexities is the attitude taken by many churches to intercommunion. This is due to the fact that in the communion we have to do neither with the matter of worship alone nor of order alone, but with a rite which is central both in worship and in order. Were we concerned in the communion with order alone, our differences would still be serious. But they would not have the poignant quality which attaches to the present refusal of intercommunion. For the Lord's Supper is, as all Christians agree, the central act of the church's worship. That a sacrament which was instituted by Christ himself as a sign and seal of his union with his disciples should be today the most open advertisement of their disunion seems a contradiction in terms. The Archbishop of York spoke only the truth when in his opening sermon at the Edinburgh Conference he called "our division at this point the greatest of all scandals in the face of the world," a scandal to which "we can only consent . . . without the guilt of unfaithfulness to the unity of the gospel, if it is a source to us of spiritual pain, and if we are striving to the utmost to remove the occasions which now bind us, as we think, to that perpetuation of disunion."

After such a reminder one would have expected that a discussion of the obstacles which now prevent intercommunion would have occupied a central place in the deliberations at Edinburgh and that the attention of the delegates would have been concentrated on possible ways of putting an end to this scandal.

It needs only a cursory reading of the proceedings to discover that this was not what happened. Intercommunion was, to be sure, given a place in the program, but only as one among a number of other

subjects between which the conference divided its time. Some useful distinctions between various forms of intercommunion were made.* The different positions held on the subject were stated, but there was little or no attempt to justify them, still less to deal on any adequate scale with the underlying issues involved. Moreover, the atmosphere in which the discussion was carried on was one of cool detachment, more befitting an academic debate than the deliberations of a church council confronted with momentous issues. The sense of a grievous wound inflicted upon the conscience of Christ's disciples which gave its moving quality to the archbishop's opening sermon was not in evidence in the discussions that followed.

This failure to deal adequately with a subject of such fundamental importance was a deep disappointment to many delegates—to none more so than to such a loyal churchman and longtime worker for unity as the Bishop of Gloucester. In discussing the part of the report that dealt with the ministry and the sacraments, he expressed his regret that the Edinburgh Conference, instead of making progress beyond the position taken years ago at Lausanne, had been content to mark time.

It is cause for congratulation therefore that the Archbishop of York, who feels for the moment at least constrained to acquiesce in the continuation of a scandal which he deplures, should in the last issue of *CHRISTENDOM* (Winter, 1938) have stated to his fellow Christians the considerations which induce him to do so. For every reason—his high position in the movement, his clear and penetrating intelligence, his lifelong devotion to the cause of Christian unity—what he has to say deserves careful and sympathetic consideration.

II

The archbishop begins his statement of his reasons for refusing intercommunion by recalling a question put to Anglicans by their fellow Christians of the Free Churches: "The holy table is not yours or mine; it is not Anglican, or Presbyterian; it is the Lord's table; it is he who invites, and his invitation is to all his people. Who are you, that you should repel those whom the Lord would welcome? Moreover, you recognize that he offers his grace through nonepiscopal ministries. Who

*I have in mind particularly the distinction made between: (1) joint celebration, which involves the recognition of the parity of ministers; (2) open communion, when the members of one church are freely admitted to the sacraments of another; (3) occasional communion, when under exceptional circumstances the representatives of one church invite representatives of other churches to commune with them, as was done both at St. Mary's and at St. Giles'; (4) spiritual communion, when those whose conscience does not admit of physical communication attend the sacraments of other churches as an act of spiritual fellowship and common worship.

are you, that you should refuse to receive his gift through channels that he is willing to own and to use?"

To this, surely most reasonable, question the archbishop replies by pointing out the difference between two kinds of unity: one purely spiritual, which is appropriately expressed through common prayers and hymns; the other external and visible, which finds expression in the sacrament. The archbishop's argument, so far as I am able to understand it, has two parts: one resting upon a particular view of the sacrament, the other upon a corresponding view of the church. A sacrament, according to this view, differs from all the other forms of worship in that as God's gift to the church as a whole it is complete in itself apart from the subjective attitude of those who participate in it. "Its distinctive value consists in its independence of all psychological conditions, except the stark faith by which its benefit is received. When I am free and void of all religious feeling I go as a member of the church to share the offering of the church and to participate in Christ's gifts to the church, so that I may be built up as a stronger member of the church into which I was incorporated (apart from any doing or feeling on my part) at my baptism. It is the corporate, nonindividual, selfless quality of the sacrament that is its distinctive meaning and value. . . . It is independent of me, being an act of the church."

This view of the sacrament presupposes a corresponding view of the church. The church as the Body of Christ has both outward and inward aspects, and to these outward aspects the sacrament belongs. As Christ's gift to his "complete church" it cannot be found in any separate body. "If there is neither outward unity nor the intention to attain it, common participation in the sacrament loses all meaning, except that which it shares with the united prayer-meeting." The committee of the Lambeth Conference of 1930 is therefore right in saying in its report: "The will and intention of Christians to perpetuate separately organized churches makes it inconsistent in principle for them to come before our Lord to be united as one body by the sacrament of his own Body and Blood."

From these two premises the archbishop draws the conclusion that since the sacraments are part of the ordered life of the church, not devotional acts of individual worshipers, he cannot take the sacrament from any other ministry than his own unless the ministrations of his own church are unavailable, not because he doubts the reality of that ministry or sacrament, but "because the essence of the eucharistic sac-

rament is our union with Christ in his self-offering to the Father, of which the mode is the breaking of his body as well as the effusion of his blood." He is united with his fellow Christians of the Free Churches "in the fellowship of his spirit; but not, alas, in the unity of his body—which is here the matter of special relevance."

I cannot but fear that many of those who have long looked to Dr. Temple for light and leading will find themselves disappointed and perplexed by this statement. The perplexity will be due to the fact that the conclusion drawn does not seem to follow from the premises stated. The disappointment will be due to the fact that, feeling as deeply as he does the seriousness of the obstacle which his attitude presents to the cause of reunion, the archbishop has no constructive suggestion to offer.

It seems timely, therefore, to consider with some care the arguments which the archbishop advances in the hope that by relating them to those underlying convictions concerning the nature of the ministry which his argument presupposes but does not explicitly develop, we may open the way for a more adequate understanding of his position. Such a restatement may remove misunderstandings on both sides and so make possible some constructive steps which will bring us nearer to our goal.

III

The archbishop himself is fully aware of the first of the difficulties to which I have referred. He recognizes that his answer "must seem unconvincing to anyone who would advance it as a complete argument." The reason is that while this answer deals with two issues, both of which are relevant to the conclusion he draws, only one of them is adequately dealt with in the discussion. One of these issues has to do with the nature of a valid ministry and is a question of ecclesiastical order. The other has to do with the place of the sacrament in the Christian life and is a question of the church's worship. The archbishop assumes that a decision of one of these issues—namely, that of the nature of the ministry—carries with it as a corollary the decision of the other, the proper administration of the sacrament as an act of worship. I submit that even on the archbishop's own premises this conclusion does not follow.

On both the points involved I believe that the archbishop fails to do justice to the position of his fellow Christians of other communions and

that it is important for the future progress of the movement toward reunion that the real issue on both points should be clearly stated. But I believe that even if the position of his fellow Christians on the first point (the nature of the ministry) shall prove unconvincing to those who take the Anglican position it may be possible even now, without surrender of principle on either side, to move forward along the line of the second (the administration of the sacrament).

Intercommunion, as clearly appeared in the discussions at Edinburgh, may have two different meanings: joint celebration and open communion. By joint celebration is meant the administration of the sacrament by the ministers of two different communions acting together. By open communion is meant the free admission to the sacraments of any church of communicant members of other Christian bodies. So long as the nature of a valid ministry is in dispute it is clear that intercommunion in the first sense is at present impracticable on any large scale and must remain the goal of the movement toward union. But open communion, under proper safeguards, need raise none of the questions of principle involved in the discussion of a valid ministry. Even in its present imperfect form it has proved to have great value as a means of promoting Christian union, and its cordial acceptance by the great church of which the archbishop is an honored leader would go far toward ending the scandal which he so sincerely deploras.

When contrasting the position of Anglicans with that of Continentals and Anglo-Saxons of the nonepiscopal churches, the archbishop seems to assume that the latter do not regard order as well as faith as of the essence of the church. The records do not support this assumption. All branches of the church, except the more extreme independents, believe that a duly constituted ministry called by God and endowed with his Spirit for the preaching of the Word and the administration of the sacraments is an essential mark of the church. Such a ministry there has always been in the church and always will be.

Where Christians of the nonepiscopal churches take issue with their fellow Christians of the Anglican Church is not as to the necessity, but as to the nature of the ministry which carries on the apostolic succession. Anglicans hold that this ministry is confined to the episcopate. Nonepiscopal Christians hold that it may function, and often has functioned, through presbyterian and congregational ministries, and they point to the signal blessings which God has attached to such ministries as proof of the justice of their position.

This issue is obscured by the form of Dr. Temple's statement of the ways in which Christians differ in their view of the church. In his statement, it will be remembered, he distinguishes four conceptions of the church which differ according to the view taken of the relation of the church to the kingdom. "It is held by some that the church *is* the kingdom, which therefore is here now. . . . For holders of this view it is natural to regard the church as a quite distinct society, with a known constitution and known frontiers. A man is inside it or outside. At the opposite end of the scale are those who hold that the membership of the church is known to God alone, and will become manifest only at the Last Day." According to this view the church is visible not in its body of membership, but through its possession of the means of grace divinely provided in the Word and sacraments. Between these extremes are two others. "There is the belief in a 'gathered' church, consisting of truly converted persons, in which case the membership is known both in its components and its limits." Finally, there is the view of the church as an "'earnest' of the kingdom, inasmuch as the powers of the kingdom are truly at work within it. . . . For this view the central faith and essential order of the church are indispensable as means of distinguishing it from the world and proclaiming its functions, but it is not possible to delimit the frontiers."

Taken broadly, the archbishop suggests that "the first view is that of Roman Catholicism, the second that of European Protestantism, the third that of Anglo-Saxon Protestantism, and the fourth that of Anglicanism, while Orthodoxy has affinities with the first and the fourth." But he does not defend this characterization in detail.

IV

It will be instructive to linger for a moment on Dr. Temple's classification, if only for the purpose of clearing up some misconceptions to which it may otherwise give rise. In its present form it fails to focus attention upon the central point at issue, namely, the nature of a ministry recognized by all. Here there are three clearly distinguishable positions.

At one extreme we find those who believe that God has imposed upon the church a legal constitution, or, to use the archbishop's own phrase, has given "the powers of the kingdom to a definite society constituted in a certain way, and that these powers are not given otherwise or elsewhere." That is the position of the Roman Catholic Church, of the

Orthodox, of the Anglo-catholic party in the Anglican and Protestant Episcopal churches, and of some high churchmen of other Protestant churches. To those who hold this view, the acceptance of the form of government which God has prescribed (and this means for catholics, whether Roman, Orthodox, or Anglican, the episcopate) is of the essence of the church, and those who do not comply with the conditions laid down in the constitution are outside.

At the other end are the extreme Free Churchmen. They believe that order is either unimportant or may become positively harmful. At most it is a matter of convenience to make common action easier. What constitutes the church is the presence of Christ's Spirit in individuals who, gathered from place to place in local congregations, recognize all other Christians so gathered as members of the one universal spiritual society, which is an earnest of the coming kingdom.

But the position of the great body of Protestants—Presbyterians, Lutherans, and Methodists, as well as many Independents and not a few Anglicans and Episcopalians—differs from both of these. They believe, with Dr. Temple, that the central faith and essential order of the church are “an indispensable means of distinguishing it from the world and proclaiming its functions.” They agree further that the nature of that central faith and essential order is progressively revealed in the course of history. But they believe that a study of history will show a greater flexibility in the forms both of faith and of order which God has approved than the archbishop recognizes. In the course of this history the simple faith of the first disciples was gradually expanded into the creeds of the undivided church. And these in turn were succeeded by the more elaborate confessions of the later history. In like manner the informal methods of administration which we find in the New Testament were succeeded by the monarchical episcopate, and this in turn was replaced in many of the churches of the Reformed faith by the presbyterian and congregational systems. Through this changing history the central faith and essential order of the church have been preserved, though, to use the archbishop's own phrase, it is not possible in either case exactly “to delimit the frontiers.”

This classification, like that of the archbishop, makes no adequate place for the Orthodox. For Orthodoxy, while agreeing with the Roman Catholics and Anglo-catholics in giving the episcopate a legal character, thinks of the church primarily as a mystical unity, functioning apart from exact forms of law and spiritually recognized by the

faithful as a reality at once transcendent and immanent. Such a view fits easily into no exact category either of law or of conventional morals. Yet the presence of the Orthodox at Oxford and at Edinburgh was a reminder, nonetheless salutary because perplexing, of something left out in our conventional classification—the fact of a common life persisting in spite of all vicissitudes of history and all the imperfections of its members.

This sense of a common life transcending all outward differences came to many during the experiences of those unforgettable weeks. It has been voiced by no one more eloquently than by a Congregationalist, Dr. Douglas Horton, in a recent issue of *World Christianity*:

In St. Mary's in Oxford, and later in St. Giles' in Edinburgh, there came to us such a sense of spiritual oneness about the altar of God as to make all those who partook of the experience mystically aware of the presence of the church. That church, one, holy, catholic, appeared in her beauty to eyes no longer holden, and all responded to the impulse of the same Spirit. There the richness that is in Christ was poured in lavish abundance and in its many forms of beauty into the souls of worshipers. That vision, luminous and sublime, of the one church of the one God was vouchsafed to us in our common worship.

One wonders whether it is not along this line that the solution of our difficulty is to be found. When we are moving in the realm of the finite and the partial we are brought necessarily to differences which for the moment seem insurmountable. On the one side are those to whom the church is primarily an ecclesiastical organization objectively given, to be accepted as it is, apart from all subjective considerations. On the other hand are those to whom it is primarily a society of persons, each with his own private experience, on whom rests the responsibility of acceptance or rejection. And the church is both of these. But it is something more. It is a mystical unity mediated by sense but not exhausted by it, a stream of common life having its source in the life of the incarnate Christ and continuing in unbroken succession through the centuries; a life which manifests itself through outward forms of law—creed, ministry and sacraments—but is not completely comprehended in these; that is appropriated by the personal faith of countless individuals, but is itself no combination of individuals; a life as divine as God himself, who is its author, as inexhaustible as the grace of which it is the sign and the fruit.

It is the existence of this stream of common life which is at once the explanation and the justification of the ecumenical movement. And it is this which defines both its goal and the means of its attain-

ment. The goal is the perfect unity of body and soul, the objective and the subjective, in a church in which outward order perfectly corresponds to inward spirit; the means is whatever furthers our progress toward that goal.

V

Such a church we do not have today. Whether it is ever to be completely realized here on earth, is known only to God. But our duty, who have seen the vision, is clear. We are to do what lies in our power, God helping us, to make the body a worthier instrument of the Spirit, and to cultivate the spirit that will be a fitting inhabitant of the body.

For this we must move along parallel lines, the line which aims to secure a form of ministry recognized in all branches of the church as a ministry each can accept, the line which aims at such inner appropriation of the spiritual treasures possessed by all branches of the church that each Christian, wherever he finds himself, will feel himself at home.

It was one of the most important achievements of the Edinburgh Conference that it recognized clearly the necessity for making place for both these aspects of the movement for unity. It is to be regretted that in its preoccupation with the question of order it did not do justice to the importance of the parallel form of expression of the church's unity, that of worship. It is here that readers of Dr. Temple's article who can understand and sympathize with his difficulties on the subject of order will feel themselves most perplexed.

This perplexity grows out of the fact that in his attitude to the sacrament the archbishop confines his consideration to one of the two parallel functions which it fulfills in the life of the church. He is thinking of it as an objective act of the whole church, possible therefore in its completeness only when corporate unity is achieved. He overlooks, or at least does not adequately emphasize, its importance as the act of companies of worshiping Christians meeting in obedience to the command of their Lord to renew their fellowship in him and rejoice in the real presence which he has promised wherever two or three are gathered together in his name. When he makes the distinction between the reality of the grace conveyed by the sacrament and its validity as an ecclesiastical ordinance, it is the former sense he has in mind. In this sense, but in this sense only, can we understand his contention that

intercommunion is not a means of achieving Christian unity, but a sign that the goal has been attained.

Such a view, however intelligible and legitimate in its place, fails altogether to do justice to the fact that to many of his fellow Christians, equally devoted to the cause of Christian unity, the sacrament has a very different meaning. It is not simply an ordinance of the church as an ecclesiastical body, requiring legal authorization for its legitimate celebration. It is the central act of Christian worship. It is the place where more vividly and intimately than anywhere else Christians recognize the real presence of their living Lord and so their vital unity with one another. It is not only the test by which the degree of unity already reached is made manifest, though it is this. It is the means by which, as a matter of fact, and not simply of theory, the will to unity is increased and fortified. What common participation in this central act may mean in stimulating that will was experienced by many of us at the memorable sacramental service at St. Mary's. But this was only the culmination of many similar acts of common communion to which the mind turns back with thankfulness as good gifts of God.

There are several reasons which the archbishop might give for his willingness to acquiesce for the present at least in the existing situation. He might say, as the Anglo-catholic party in his own church says, that Christ has so definitely committed the administration of his sacraments to an episcopally ordained ministry, on whom through apostolic succession he has conferred a special authority, that no sacrament celebrated by any person not so ordained can be recognized as a sacrament of Christ's church. But I do not understand Dr. Temple to say this. He regards the view just stated as only one among other possible views of the ministry which may be held in the church of which he is archbishop. For himself he recognizes that the ministry of nonepiscopal churches is a true ministry and the grace imparted by their sacraments is a true grace. Indeed he goes so far as to admit the possibility, were the ministry of his own church not available, of receiving the sacrament at the hands of ministers of other churches.

Or again he might take the position that though he himself would have no difficulty in recognizing the priesthood of nonepiscopally ordained ministers, the law of his church does not permit him to do so. He might say that any action which he might take in violation of this law in the interest of a larger brotherhood would defeat its end since

it would introduce discord into his own communion and if persisted in might lead to the withdrawal of those to whom the episcopate is not simply a matter of order, but of faith, and who would feel therefore that any weakening at this point would accentuate the difference which now separates them from Rome, to which in all points save that of the papacy they feel closer than to their Protestant fellow Christians. He might have said this, but he does not say it.

Or still again he might have said that while he recognized that individuals in the nonepiscopal churches find in the sacrament a real and precious means of grace, its place in those churches has so much less importance and the form of its celebration is often so casual and lacking in dignity that any blurring of the line between them and the church of his own communion such as the admission of intercommunion would involve would impair the quality of mystery and awe which gives the sacrament of holy communion its peculiar sacredness in the worship of his own church. He might have said this, but he does not say it.

Such reasons, to one who holds the Anglican view of the church, are valid against any proposal for premature joint celebration. But they are without force against the alternative proposal of open communion. Joint celebration raises many difficult questions as to regularity and order which it will take time to adjust, and where progress must be made step by step. Open communion would be only the regularization of a practice now carried on in many Anglican and Episcopal churches and could take place without raising the vexed question of the historic episcopate.

To those who think primarily in terms of law this distinction between joint celebration and open communion may seem a distinction without a difference. But as a practical measure in the interest of Christian unity, it is difficult to exaggerate its importance. It is no doubt regrettable that in the present state of the movement for unity joint celebration is not yet possible. But it is not here that the scandal which the archbishop deplors is to be found in its most acute form. This scandal consists in the refusal of one church to admit the members of other churches to its sacraments, and the corresponding refusal to participate in theirs. It is to this refusal, not to the matter of joint celebration, that the question of the Free Churchmen as voiced by the archbishop really addresses itself—a question which still awaits its answer.

The conclusion to which our consideration seems to point is this, that there is not one method of approach to the matter of intercommunion, but two: one that emphasizes the element of *order in the administration of the sacrament* and leads to the goal of joint celebration, a celebration that registers the fact that outward union as well as inward unity has been achieved; the other that emphasizes the element of *worship in the experience of the sacrament* and leads through the means of open communion to a deeper unity which will in time find expression in the appropriate order.

VI

From this angle the choice often presented between intercommunion as means and as end is seen to rest on a misconception. In the sense in which Dr. Temple uses the term, as the mark of an achieved unity on a world-wide scale, intercommunion is, and must long remain, a distant goal. In the sense in which many of his fellow Christians understand and desire it, a deepening of the will to unity through common participation in the sacrament Christ has ordained, it is, and must ever remain, a means to that goal. The more important the goal, the more resolute should be our purpose to use the means.

The archbishop looks forward hopefully to the time when the now severed branches of the one church shall be united in one fellowship in which "each would correct the bad tendency of the other, while contributing its own element of positive strength." A condition of achieving this fellowship would be "such agreement on the order to be adopted *de facto* (without necessary agreement that this alone deserves adoption *de jure*) as may make possible a single organized church life, through participation in which those who were formerly adherents of different traditions may be brought into ever fuller agreement."

The achievement of such a single organized life will require a change of attitude on the part of many members of the nonepiscopal churches in their conception of the goal. It will require also a change of attitude on the part of many members of the Anglican and Episcopal churches in their conception of the means.

To suggest this is not to introduce into the discussion any new or revolutionary factor. It is only to carry one step further the lesson which God seems to be teaching us through the history of his church. That history is one of continuous development in which little by little

under the teaching of divine Providence new lessons have been learned and new forms devised through which the one life of the one church has found expression. There was a time when a dean of Westminster could refuse admission to the communion to the bishops of the American Episcopal Church on the ground that they were not members of the Anglican Church. That time happily is not only past, but forgotten. There was a time when even to discuss the possibility of such a service as was held in St. Mary's was ruled out of order in an ecumenical conference. But that too is happily in the past. There was a time when the suggestion that members of the Orthodox, the Anglican, and other non-Roman churches should unite in a common affirmation of union in allegiance to Christ would have been denounced as a betrayal of the trust committed to each of the participating churches. But that time too is past, and the miracle has happened. Why limit God's leading of his church in the future by charting beforehand the channels through which alone his grace may flow?

What then can we do to move forward along the path toward which God seems to be pointing us? Three things at least we can do. Three things I believe we must do.

(1) We can remove the obstacles which the present law of many churches, written or unwritten, puts in the way of the practice of open communion, which has been so signally blessed by God as a means of deepening spiritual unity and increasing the will to union.

(2) We can make place not only in our practice but in our theory for increasing experiment in fields where we have not yet reached sufficient agreement to make changes in the law of the churches everywhere possible. I am thinking of such experiments in the local field as would be brought about by a concordat permitting dual ordination for ministers serving a community where there were not sufficient people to justify the existence of more than one Christian congregation. I am thinking in the national field of such experiments as would be involved in such a project as the South India Plan of Union. I am thinking in the international field of the new opportunities for experiment that will be afforded by such an organization as is contemplated in the proposed World Council of Churches. Through the experience gained through experiment in these limited areas we may confidently expect that God will give us light as to what is his will in the larger field of the church universal.

(3) Finally, and above all, we must go forward. One thing we dare

not do: stay where we are. Things have happened in the months that have passed that have created a distinctly new situation. Experiences have been had and insights have been won that cannot be surrendered without betrayal. We can no longer be content to register differences and list obstacles. We must transcend our difficulties and conquer our obstacles. And for this we shall need courage and faith. Who is better fitted than the Archbishop of York, to whose clear vision the plan of the proposed World Council is so largely due, to be our leader in the further forward steps that can and must be taken?

A handwritten signature in cursive script, appearing to read "William Adams".

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due to the Great Revival.

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"It shall be esteemed and treated as a censurable evil to accuse any member of heterodoxy, insufficiency, or immorality, in a calumniating manner, or otherwise than by private brotherly admonition, or by a regular process, according to our known rules of judicial trial in cases of scandal."

"We unanimously declare our serious and fixed resolution, by divine aid, to take heed to ourselves that our hearts be upright, our discourse edifying, and our lives exemplary for purity and godliness; to take heed to our doctrine that it be not only orthodox, but evangelical and spiritual, tending to awaken the secure to a suitable concern for their salvation, and to instruct and encourage sincere Christians; thus commending ourselves to every man's conscience in the sight of God; to cultivate peace and harmony among ourselves, and to strengthen each other's hands in promoting the knowledge of divine truth, and in diffusing the savour of piety among our people.

"Finally, we earnestly recommend it to all under our care, that instead of indulging a contentious disposition, they would love each other with a pure heart fervently, as brethren who profess subjection to the same Lord, adhere to the same faith, worship, and government, and entertain the same hope of glory."

Comment of Dr. Charles Hodge on this

"This noble declaration is for our church what the declaration of independence is for our country. It is a promulgation of first principles; a setting forth of our faith, order, and religion, as an answer to those who question us. It is the foundation of our ecclesiastical compact, the bond of our union. Those who adhere to the principles here laid down, are entitled to a standing in our church; those who desert them, desert not merely the faith but the religion of our fathers, and have no right to their name or their heritage. It is with grateful exultation we read that this declaration was unanimously adopted, that every member of the united Synod set his hand to this testimony in behalf of truth, order, and evangelical religion. If our church will faithfully bear up this standard, then shall she look forth as the morning; then shall she arise and shine, and the glory of the Lord shall be seen upon her."

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Quotations from the Plan of Union of 1758, ending the schism
due to the Great Revival.

"When any matter is determined by a major vote, every member shall either actively concur with, or passively submit to such determination; or, if his conscience permit him to do neither, he shall, after sufficient liberty modestly to reason and remonstrate, peaceably withdraw from our communion, without attempting to make any schism; provided always, that this shall be understood to extend only to such determinations as the body shall judge indispensable in doctrine, or Presbyterian government."

"It shall be esteemed and treated as a censurable evil to accuse any member of heterodoxy, insufficiency, or immorality, in a calumniating manner, or otherwise than by private brotherly admonition, or by a regular process, according to our known rules of judicial trial in cases of scandal."

"We unanimously declare our serious and fixed resolution, by divine aid, to take heed to ourselves that our hearts be upright, our discourse edifying, and our lives exemplary for purity and godliness; to take heed to our doctrine that it be not only orthodox, but evangelical and spiritual, tending to awaken the secure to a suitable concern for their salvation, and to instruct and encourage sincere Christians; thus commending ourselves to every man's conscience in the sight of God; to cultivate peace and harmony among ourselves, and to strengthen each other's hands in promoting the knowledge of divine truth, and in diffusing the savour of piety among our people.

"Finally, we earnestly recommend it to all under our care, that instead of indulging a contentious disposition, they would love each other with a pure heart fervently, as brethren who profess subjection to the same Lord, adhere to the same faith, worship, and government, and entertain the same hope of glory."

Comment of Dr. Charles Hodge on this

"This noble declaration is for our church what the declaration of independence is for our country. It is a promulgation of first principles; a setting forth of our faith, order, and religion, as an answer to those who question us. It is the foundation of our ecclesiastical compact, the bond of our union. Those who adhere to the principles here laid down, are entitled to a standing in our church; those who desert them, desert not merely the faith but the religion of our fathers, and have no right to their name or their heritage. It is with grateful exultation we read that this declaration was unanimously adopted, that every member of the united Synod set his hand to this testimony in behalf of truth, order, and evangelical religion. If our church will faithfully bear up this standard, then shall she look forth as the morning; then shall she arise and shine, and the glory of the Lord shall be seen upon her."